THE BOOK OF SAINT CYPRIAN

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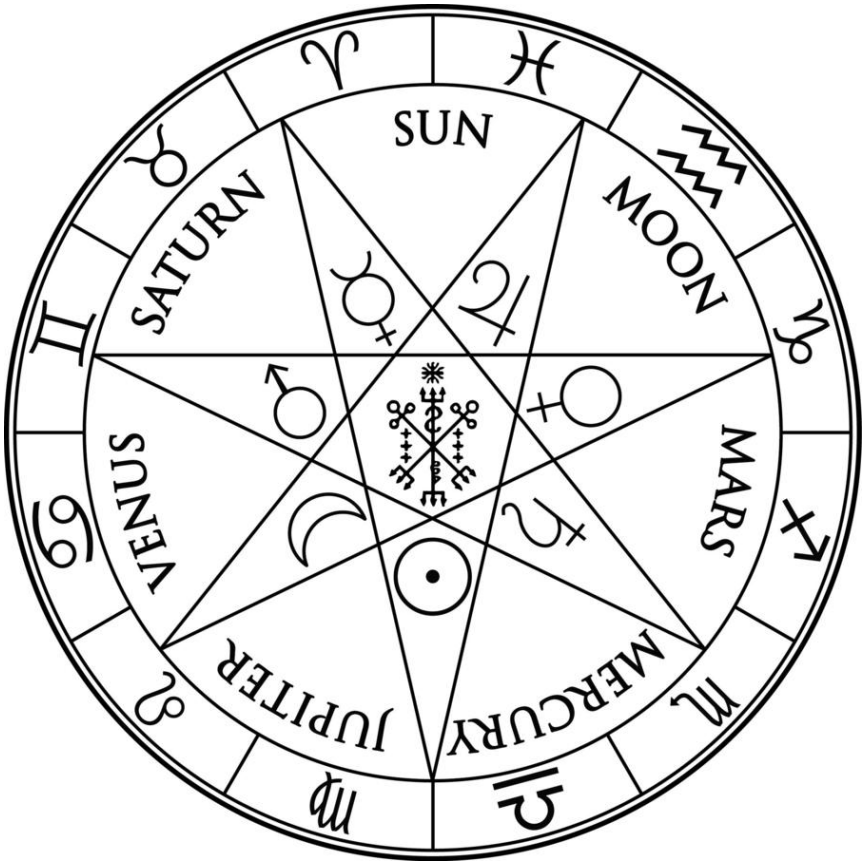

The Book of Saint Cyprian

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1 Translator's Foreword

Saint Cyprian of Antioch is a Christian saint who supposedly lived in the 3rd century CE who was born in Carthage, grew up in Greece, and inhabited Antioch as an adult. Before his conversion to Christianity, he was a master magus and sorcerer; an incident in Antioch with the Christian maiden Justina converted him to Christ, and he became a Christian bishop and martyr after that. Though modern scholarship now believes he never existed except in morality plays, and though the Catholic church has defrocked him from their roll of saints, Saint Cyprian of Antioch maintains a healthy following in Orthodox communities as an official saint, as well as in Iberian and American folk religion. Given his magical background, Saint Cyprian is often known as a protector against magic; in his folk roles, however, Saint Cyprian is known as the patron saint of those who engage in the magical arts.

Given his renown, many magical charms and rituals were attributed to Saint Cyprian of Antioch, much as many were attributed to the Jewish Manasseh and Solomon or the Greek philosophers Plato and Aristotle. Although many magical texts were attributed to Saint Cyprian of Antioch, it was only in the 18th century that whole grimoires were circulated under his name, sometimes with ominous anecdotes of the Devil being summoned if one were to read it backward or whole armies protected by charms that only Saint Cyprian's spells could break. In areas where Saint Cyprian of Antioch held high honor, such as those of northern Spain and areas colonized by Spain and Portugal, his influence only continued to grow, albeit in a clandestine manner.

The evolution of the books and spells associated with Saint Cyprian are outside the scope of the current work, though it may certainly be said that the corpus of Cyprianic magic is solidly grounded in the Solomonic tradition and blended with Christian prayer and indigenous Caribbean and South American spirituality, especially those that resulted from the slave trade such as the traditions of Santería and Quimbanda. This text presents a translation of one of the more common variants of the Book of Saint Cyprian, or *El Libro de San Cipriano*. This translation combines two separate but overlapping texts, both attributed to a German monk named Jonas Sufurino under roughly the same title:

1. El Libro de San Cipriano: Libro Completo de Verdadera Magia, o sea, Tesoro del Hechicero escrito en antiguos pergaminos Hebreos, entregados por los espiritus al monje aleman Jonas Sufurino (The Book of Saint Cyprian: The Complete Book of True Magic, or, the Treasure of the Sorcerer written on ancient Hebrew scrolls, delivered by the spirits to the German monk Jonas Sufurino) Biblioteca Ciecncias Ocultas, 1989.

2. El Libro de San Cipriano y Santa Justina: Tratado completo para ejercitar el poder oculto; Magia de los Campos, Hechizos, Pactos, Responsos, Novenas, Orationes, Ligamientos Curaciones, etc. etc. (The Book of Saint Cyprian and Saint Justina: The complete treatise to exercise occult power; Magic of the Graveyard, Spells, Pacts, Prayers for the Dead, Novenas, Prayers, Bindings of Healing, etc. etc.) Editores Mexicanus Unidos, 2006.

Both texts, referred henceforth as the Cipriano and Ciprianito, contain much of the same information, though the former includes more instruction on practices more commonly found in grimoires of the Solomonic tradition and is more "magical" in tone, detailing Sufurino's experiences in contacting the Devil and working with the spirits directly. The latter Ciprianito includes more prayers and is of a more devotional tone without any personal accounts of spirits, but still includes many works of magic and rituals. The two works share much of the same content, such as many of the

Figure 1: Promotional image in the Cipriano advertising its contents

spells, a selection of the Grand Grimoire, and a brief history of the life of Saint Cyprian. This translation combines both of these works into a single Cyprianic volume, including both what these two texts share as well as combining what one has and the other lacks. Since both works are arranged differently, this book attempts to arrange the content such that the most devotional or prayer-based content comes first, then background information on magic such as tools and talismans, then the spells and rituals that make use of them and other supplies.

However, I have intentionally left out two large portions of the Cipriano from this translation, since they are essentially copies or minor variations from the more well-known and easily accessible Clavicula Solomonis and Grimorium Verum, or the Key of Solomon and True Grimoire, as well as other texts such as the related Grand Grimoire. A large chapter in the Cipriano focuses on the consecration of tools and talismans, many of which are taken directly from the other texts with minor variations, and another chapter copies text from the Grimorium Verum directly. With few exceptions, the material presented in these chapters are unrelated to the rest of the material translated here. As a matter of literary genealogy, this shows that the Cipriano is a late Renaissance or early modern continuation of the same traditions of magic that had already been practiced in Europe in the Iberian peninsula and across the Atlantic in Spanish- and Portuguese-colonized countries. What differences there are between the Cipriano and the Clavicula are noted in the appendices, along with other comparisons of angelic, demonic, and qabbalistic angel names. It may be said with fairness that where the English-speaking world has had Samuel L. McG. Mathers' version of the Key of Solomon, the Spanish-speaking world has had the Cipriano for much of the same information and magical content.

Although the Cipriano was illustrated in some chapters with diagrams of tools and talismanic plans, these tended to relate to the aforementioned chapters that are omitted in this translation. Perhaps worse than simply copying older texts, however, the Cipriano does not preserve all the inscriptions and patterns for the tools and talismans it describes, sometimes being corrupted to the point of intelligibility, at other times missing completely. Although the text itself is in reasonably good condition, the graphical material is lacking. Those who wish to consecrate tools or talismans listed in the Cipriano would do better to look to the Clavicula Solomonis or Grimorium Verum for clearer instructions and plans.

I have attempted my best to translate the Spanish and, where appropriate, Latin rituals and instructions into English, as well as to offer notes on practice and references to biblical and other magical sources. At times, I have generalized gendered language or inserted explanatory instructions preceding certain rituals or sections that lack them. As is common in other grimoires, where the reader encounters "N." in a ritual or prayer, the name of the ritualist or a target of the ritual is to be inserted, depending on the context. Of all the rituals and spells in the sections included in this translation, only one was incomplete, a recipe for a mixture to end flows of blood and pus as well as pains of the matrix, i.e. a medicine for controlling and lessening the effects of menstruation. This is the only spell to be omitted, besides the sections mentioned earlier.

The "Libro de San Cipriano" contains its own foreword by its own anonymous translator from (presumably old) German to modern Spanish, which reads:

> Here I present a book of inestimable worth, the "Complete Treatise of True Magic", written by the German monk Jonás Sufurino. My fondness for this kind of work has always taken me to rummage through whole piles of old books, eager to find something that was little known in this field. After many tears of strenuous research, my efforts paid off. The discovery of the "Complete Treatise of True Magic" filled me with immense satisfaction.

I found this book among others of different types in a small bookstore in the care of a village priest. It was written in German, a language that was completely unintelligible to me. But I concluded that this little book was a treatment of magic, based on some of the figures interspersed in the text and some of the names here and there. For the sake of translation, I shared the book with a scholar, who has carried this through with the utmost scrupulosity. Having him read the translation for me, I saw that this little book is truly priceless. This text, proven to be a rich treasure of true magic, was composed by the German monk Jonas Sufurino, the librarian of the convent of Brooken by a mountain where, according to ancient legend, devils and witches celebrated their sabbats and macabre dances.

This little book contains in itself the essential texts of this field of study, such as the Book of Saint Cyprian; the Key of Solomon; Invocations, pacts, and exorcisms; the Black Hen, or the school of sorcery; the Grand Grimoire or the pact of blood; candle magic to discover enchantments; gathering the magic of the Chaldaeans and Egyptians, philtres, enchantments, witchcraft, and sorcery.

The foregoing should suffice for you to understand that this is a treatise of exceptional importance, and if it is studied with true interest, you would learn many useful and helpful things. This only leaves me to urge you that great care be taken in the manner and time of carrying out these experiments so that they may give you the result you desire, and that you should not forget that even the smallest detail is enough to render a magical operation useless.

2 Prolegomenon

I, Jonas Sufurino, a monk of the monastery of Brooken, solemnly declare prostrate on my knees before the starry sky, that I have had dealings with all the higher spirits of the infernal courts. They showed me this book, written on immaculate parchment with Hebrew letters. I submit to the entire orb of the Earth that what is contained in this book is true. I was an unbeliever, but the evidence removed me from my mistake. Fond of the study of science since my youth, when I became of age I had no knowledge that I had not deepened. But underneath it all was a vacuum. My soul was stirring thirstily to discover the supreme secret truth. When I became a monk in the monastery of Brooken, consistent with my interests, I applied for the post of librarian, and there in its vast and ancient library, I withdrew myself completely, passing the years in the deepest and most mysterious of studies.

There were innumerable volumes dealing with the magical arts. Simply reading some of them convinced me that there was what I was searching for. I made the following observations: there is no doubt that there are good and bad spirits, and that they are in relationship to mankind. There is no doubt either that these spirits may appear to us, since the Devil appeared to the very Son of God moments before his death; there is no doubt that these spirits are endowed with supreme intelligence, since the same religion gives them the power of tempting us, of leading us to good or to evil; thus, if by means of magic it is possible that a man can place themselves in relationship to these spirits, that man will be able to achieve the highest wisdom. I made all these observations from my solitary cell and between the dusty books of my library, but I had not dared to implement the means that would lead me to such an end. I decided, then, to finally execute my project.

It was a freezing winter night. The sky seemed absolutely black, covered in huge clouds that at times looked torn apart from ruddy flashes of lightning. The wind whistled horribly through the pines of the mountain. Rain lashed against the gothic windows of the monastery. I was not afraid. I waited until it was midnight. When all the monks were gathered in their cells, and perhaps asleep, I quietly left the convent and undertook the march to the highest mountaintop. When I was at the top, I stopped. Lightning crossed my mind incessantly. I persisted in my purpose of invoking the King of the Underworld. The hurricane slammed into my body, and my monastic habit writhed furiously. But, as firm as the rock under my feet, I was neither intimidated nor did I waver in my work. I judged the time to call the Devil was finally come.

"If it is true that you exist," I cried with a thundering voice, "o mighty spirit of the Underworld, present yourself to my sight." And at that moment, in the middle of tremendous lightning, appeared the infernal spirit I had invoked.

"What do you want?" he said.

"I want", I replied without flinching, "to enter into a relationship with you."

"Done," he replied. "Go back to your cell. There you will have me whenever you want. For I know what you want, and I will reveal to you the secrets of this world and of the others. I will give you a book that will be like the catechism of the secret sciences, a catechism that only the initiated can understand." At this, he disappeared. I returned to my monastery, and went to see my great and mysterious friend whenever I needed. He, at last, revealed to me that which I leave to posterity, as the golden key that opens and decrypts the supreme mysteries of life and nature, completely ignored by unbelievers and the profane. *Vale.*

The Monastery of Brooken.
The Year of Grace 1001.
JONAS SUFURINO

2.1 Introduction to the Book

Having requested Lucifer to fulfill the promise that he made to me, being invoked in the storm on the mountaintop, he gave me a book written in Hebrew characters on virgin parchment, saying:

"This book, written in Hebrew, is the same that the great Cyprian possessed, and who gave it to me, obligated by him by virtue of a powerful talisman that he possessed. He served to acquire the knowledge of the 'true magic' with which I could have dominion over spirits and people. Through them he became all-powerful, which you will achieve too, if you meditate and carry out that which is in this book. I must warn you that you shall never remove it from you, nor are you to burn it or throw it into a river, for you will always and repeatedly find it in the room that serves you as a dormitory."

I was completely taken in hearing these words, and I asked him whether it would satisfy my curiosity, and he explained the cause of this miracle:

"It is very simple," he said, "for this book was bathed in the great lake of the Red Dragons that exist in my domain, so it is impossible for any of the elements of the universe to destroy it. Its pages cannot be cut or bored. Fire goes out at its touch and water makes no cracks."

"And how will you explain to me," I asked, "how it can return to my room if I throw it away?"

"You are rather curious, but now I wish to content you completely. This book has among its pages the cabalistic signs of the Red Dragon and of the Infernal Goat, or the Goat of the Art, and by the magical virtues of these, it will always move to your room and accompany you everywhere, invisible to all except you and those who have made a pact with me. Make a few trials with it as you wish and you will observe great miracles." That said, he disappeared.

I was so disturbed to hear these revelations that I spent a great time without realizing what had happened, until I finally I looked upon the book that was within reach of my hand; it seemed to incite me to read it. There was a fight within me between fear and curiosity to open it, when I remembered that Lucifer told me that it was written in Hebrew, a language unknown to me, at which I became calmer and opened the book to the first page, hoping to find the signs that I might not understand.

It was not so, however, for with great wonder I could perfectly read the writing, as easily as reading a book in my language. I went through many pages and found on one of them a perfectly drawn dragon and goat placed one upon the other in a tranquil attitude. The goat had drawn on its knees hieroglyphs that read "Art". Everything seemed strange, and yet still looked familiar as I beheld it; but the biggest surprise was yet reserved for me.

The dragon and the goat began to come alive, to move their eyes, to increase in size, and finally, coming out of the book, prostrated themselves before me and each saying with a human voice, "I am your servant, and I will obey your orders." The voice of the had a timbre like the bleating of a sheep, and the dragon was hoarse and thick as a bellowing bull. I was overwhelmed with their presence, but to behold the humble attitude of those animals, I took courage and told them:

"I desire nothing no, though I wish that you may tell me how I can call you when I need you, and what kind of services you can provide to me."

The goat, speaking for both, told me: "I am called Barbato, and this is Pruslas; we are under the rule of Satanachia, our chief, who is the assistant to the great emperor Lucifer and the great general of his armies. He sent us to your side to obey you completely, provided that you order us in accordance with the pact made with our sovereign Lord. You will have us constantly at your side, and it will suffice for you to name one of us, and we will put both of us at your command."

"It is well," I told them, "and you may retire." No sooner had I uttered these words when, without knowing how, they disappeared from my sight.

Trying to distract myself from such emotions, I went for a walk, and as the thought entered my mind, the miraculous events that had happened to me came to seem more natural.

Afterward, and as was necessary to resort to my servants or their chiefs, we treated ourselves as true friends, without surprise nor fear of any kind. In order to be cautious for the contingencies of the future, I determined to make a copy of the contents of the book whose cover says: 'The Complete Treaty of True Magic, or, the Treasure of the Sorcerer." There is an inscription as follows: "We dedicate this book to the new adept in the unknown science." Beneath this dedication is written the following note: "I declare that this book has shown me true wisdom, achieving with its study an absolute dominion over all of creation."

Now, in order to maintain a methodical order, we believe it convenient to indicate something about the life of Cyprian the Mage, later Saint Cyprian, even though it is unnecessary to complete this work, is no less interesting and curious.

2.2 The Life of Saint Cyprian

The saint who is venerated with this name of Cyprian was, before his conversion to Christianity, one of the most famous magicians ever known. Born in Antioch, between Syria and Arabia, to very rich and powerful parents, he practiced all the magical arts until he was 30 years old when he converted to the religion of Christ. He left countless written books on sorcery, the product of much learning and the many wonders he executed in his time as a mage, and he won the admiration of all the nations. He exercised tremendous power over infernal spirits, who obeyed all his commands. He came to make amazing spells. He had absolute dominion over peoples and the elements, with all that being considered in his conversion to Christianity according to the following rare event.

There lived in Antioch a Christian maiden named Justina, as rich as she was beautiful, a daughter of Aedesius and Cledonia, who had been educated in their religion which was that of the Gentiles. One day, Justina heard the preaching of Praelius, the deacon at the time in Antioch, and listening to the beautiful ideals of the Christian religion, she converted to it; shortly afterward, she converted her own parents to becoming Christians. A young man named Aglaias fell in love with Justina and asked her to be his wife, for which he was denied since she had already been offered to Jesus Christ.

The desperate Aglaias ran to Cyprian the Mage so that he would break that woman who was rebelled so against his wishes, that Cyprian worked all his spells and incantations, invoking the spirits to the effect of helping him in his work. Everything, without exception, resulted in nothing; Justina resisted all kinds of sorceries because she was under the intercession of the Virgin and the aid of the divine grace of Jesus, and also taking in the lines of her right hand the sign of the Cross of Saint Bartholomew*(those who make the sign of this cross in their right hand, will be free of all kinds of evil works and spells), which by itself has power against all kinds of evil works and incantations.

Cyprian, full of rage at being defeated by such a delicate creature, rose against Lucifer and said: "How can it be, o spirit of Hell, that all my powers are reduced to nothing by such a weak woman? Are you unable to submit her to my will with the power you possess? Tell me, then, what talisman or amulet protects her, giving her the strength to defeat me and make useless all my sorcery?" Then Lucifer, bound by divine command, said: "The God of the Christians is the Lord of all creation, and I, despite my power, am subject to his mandates, unable to threaten those who make of the sign of the Cross. Justina uses this to avoid my temptations." Cyprian said: "For being thus, from now on I deny and disown you, and I shall become a disciple of Christ." This he did, achieving

more in stepping forward to receive martyrdom to be counted among the number of the Saints.

Before making any magical operation or of any work to realize with the aid of occult science, recite this prayer four times during the hours of midnight and two o' clock in the morning, always elevating the soul to God with an eye on heaven and a hand on the heart.

> May my prayers reach the superior celestial spirits, so that they may intercede for me before the glorious throne of the Highest, the Sovereign Creator of all creation, that he may deign to accept this my humble request by the powerful intercession of the angels of light Eloim and Jehovah. I have tried to make myself as perfect as possible in the poor and never satisfiable human condition, so that you may judge me worthy to behold your glorious sublimity. Forgive me the flaws that I have not yet discarded, and let them not cause you anger and wrath. I return to the invocation of all the powers again and especially to the powerful Adonai, Eloim, and Gehovam[1] so that God may look and fulfill my desire in this hour, witnessing the heavenly bodies that exert their powerful influence over the starry firmament. Amen.

[1] On these and other holy or qabbalistic names, see appendix B.1.

3 Orations

3.1 Blessing of a New House

Recite the following prayer in every room of a new house:

> O God the Omnipotent Father, we humbly ask that you bless the entrance to our home, and may it please you to sanctify this house as you wanted to bless the house of Abraham and Jacob, and dwelled within their walls with your holy Angels. Grant that the inhabitants of this house be well guarded from all evil spirits, and that our bodies be defended from all spells of Satan and his allies. Give an abundance of heavenly virtue, Lord, in this house, and many of the joys of this earth. Through Jesus Christ our Lord, amen.

3.2 Against Elves and Witches

Upon entering a home afflicted by elves, faeries, evil spirits, witches and witchcraft, and other spiritual maladies, say the following prayers with the family or inhabitants of the home at the entrance to the home:

> V: In the name of the Lord may he help us.
> R: Who made the heavens and the earth.
> V: May the Lord be with you.
> R: And with your spirit.

Oremus:

> Omnipotent and eternal God, who has announced your grace to your priests, so that in your holy name they may be perfected and have faith in you, we beg your mercy, that you may visit us and bless us, just as you visited and blessed the priests, and that you extend your right hand to make all that we have to do, so that it may be a help of our little virtue and strength; and that by the invocation of your holy Name, may all evil spirits together with their helpers flee from here, and may your pure Angels enter into and aid this house, and may they guard its inhabitants so that they may employ themselves in your holy service, without fear of enemies, putting faith and trust in you. Through Christ our Lord, amen.
>
> V: May the Lord be with you.
> R: And with your spirit.
>
> Lord, glory be to you.

Recite a fragment of the Gospel of Saint Luke:

> And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and

> received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, in that he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.[2]
>
> May praise be given to you, Lord.
>
> By the virtue of the Holy Gospel that we have said, disappear and go back to nothing all deceit and snares of the infernal Enemy, and all the things of the evil spirit, together with its malice, leave this house immediately. Amen.

Oremus:

> Lord Jesus Christ, calling out for your aid and believing in you with hope, direct all our matters to good, and give happiness in this house, and that remains permanent within it, just as you came and sanctified all the world, and as you went to the house of Zacharias and filled it with blessings of your bodily presence, so too bless + and sanctify + this house as they call you so that its inhabitants saved by your blessing may be glad and serve contentedly and know you, Lord, by our only savior. By you, who live and reign with the Father, the Son, and the Holy Spirit, Amen.

Recite the following conjuration:

> Against you, rebel spirit, abiding within and destroyer of this house, by the merits of the wounds of Christ, I invoke the divine aid and the virtue of the sweetest name of Jesus, together with the Sacred Virgin Mary, the Holy Angels, and the blessed apostles, martyrs, confessors, and virgins and all the saints, I conjure them against you, and I command you that without delay you leave this house, making to dissolve whatever evil work that you have cast or whatever is helping you, and I dissolve every evil work in the name of Jesus of Nazareth, and I desire that it be dissolved, and I bind you with the formal command of obedience, so that you may not stay here, nor return to make others come, and that you may not perturb nor cast against our matters, under the penalty of being permanently cast into the fire and sulfur, burning for millions of years. In the name of our lord Jesus Christ, who lives and reigns with the Father, the Son, and the Holy Spirit, amen.

Upon finishing the prayers, walk through the entire house, making crosses with holy water and a sharp instrument on each wall of each room, saying: "I have here the Cross of our Lord Jesus Christ, savior of the world, away, evil spirits!"

3.3 To Bless Plants and To Purify Water for All Personal Uses

Recite the following prayers:[3]

[2] Luke 19:2–10

[3] For more on this ritual, see appendix B.2. The prayers in this ritual are given in well-preserved Latin and come from the Ciprianito, indicating a different source than many of the other rituals in the Cipriano, where Latin text is badly corrupted. Accordingly, I have translated the prayers from Latin into English in this ritual rather than leaving them untranslated.

> Let there be a firmament in the middle of the waters, and let it divide the waters from the waters, that which is above is like that which is below and that which is below is like that which is above for the accomplishment of the One Thing. The Sun is its father, the Moon is its mother and the Winds carried it in its womb, it ascends from earth to the heaven and again it descends to the earth.
>
> It is purified! I exorcise you, creature of water, that you may be for me of the living God in my works and a font of life and the ablution of sins.
>
> May ashes be returned to the font of living water and may the earth be fruitful and sprout forth life by the three names that are Netzach, Hod, and Yesod, in the beginning as in the end, by Alpha and Omega, who is are in Spirit Azoth. Amen.

And since there are so many cases where this relic preserves one from the Devil and his charms, blessed is he who keeps the four Holy Gospels. May Luke, John, Mark, and Matthew cleanse us of all evil, to enjoy the pleasure of the celestial homeland as we wish. Amen.

The Gospel of Saint Luke And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.[4]

The Gospel of Saint Matthew Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceeds out of the mouth of God. Then the devil takes him up into the holy city, and sets him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil takes him up into an exceeding high mountain, and shows him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaves him, and, behold, angels came and ministered unto him.[5]

The Gospel of Saint John In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shines in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lights every man that comes into the world. He was in

[4] Luke 4:38-40
[5] Matthew 4:1-11

the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. [6]

The Gospel of Saint Mark Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believes and is baptized shall be saved; but he that believes not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.[7]

3.4 Prayer of Saint Mark for Back Pain

Recite the following when one suffers from lumbago, or back pain:

> Glorious Saint Mark, blessed
> From the font were you born,
> From the font were you reborn,
> By that font so pure
> Cure this lumbago
> That I may travel my road.

3.5 Against Imminent Storms, Floods, Hail, &c.

> By the sign of the Cross, from our enemies deliver us, Lord, our God, in the name of the Father, of the Son, and of the Holy Spirit, amen.

Then the symbol of faith is prayed: "I believe in God the Almighty Father", etc.[8] Say in conclusion the Kyrie Eleison, and the Our Father.

> May the name of God, who made the heavens and the earth, come to our aid. May the name of the Lord be praised, not only now but throughout the ages of ages. We ask God that we may dispel our enemies. May they flee who hate Him and his works.
>
> V: We beg Christ that he help us.
> R: And may his name quickly help us.
> V: Lord, hear my prayers.
> R: May my cries reach You.
> V: May the Lord be with you.
> R: And with your spirit.

[6] John 1:1-14
[7] Mark 16:14-18
[8] See appendix A for this and other common prayers.

Oremus:

> My lord Jesus Christ who made the heavens and the earth, the sea and all the things that exist in it, who blessed the river Jordan, since you wished to be baptized, and extended your holiest hands and arms on the Cross, which you sanctified in this way, we beg you for your immense piety and abundant goodness; that these clouds that are before me, above me, behind me, to my right, to my left that I see full of water, may it please you to scramble, dissolve, and wipe them out; and if they come together with the power of the Devil and his unholy anger, may you wreck them and destroy them, for the greater glory of Your holy Name and powerful majesty. You who live and reign with God the Father in union with the Holy Spirit, Holy God, world without end. Amen.

After turning to face the clouds, sign yourself saying the following:

> Surround yourself clouds, God the Father + ; surround yourself clouds, God the Son + , surround yourself clouds, God the Holy Spirit + . Destroy yourself clouds, God the Father + ; destroy yourself clouds, God the Son + ; destroy yourself clouds, God the Holy Spirit +. Subdue yourself clouds, God the Father + ; subdue yourself clouds, God the Son + ; subdue yourself clouds, God the Holy Spirit +. Amen.

Prayer:

> Saint Matthew, Saint Mark, Saint Luke, Saint John the Evangelist, who spread the gospel of Christ through the four parts of the world, by your merits and by the present necessities, give an end to this storm for the good of all Christians and in union with our Lord Jesus Christ, guard us, defend us, and protect us.

Exorcism:

> And I, a sinner, in the name of Christ, although in truth unworthily clad in the authority and virtue of the same God and of our Lord Jesus Christ, emperors of all creation, still you will confound and destroy my power of an unclean spirit that excites these clouds and mists and by the virtue of the same God and our Lord Jesus Christ, by your holiest + Incarnation, by your holy Birth, by your Baptism and fasting, by your holiest cross + and passion, by your holy resurrection, by your admirable ascent, by your tremendous advent and trial for the overwhelming merits of the Holiest Virgin Mary and Our Holiest Father, by the merits of all the saints, move back and clear yourself, in the wild and uncultivated places, in which you may not cause harm to men, animals, fruits, herbs, and trees, nor any other thing destined to the use of humanity. By the same Lord Jesus Christ who will come to judge the living and the dead and through the end of the ages of ages, amen. + Likewise your power, o demons who move these clouds, you will be nothing by the previous command. This is my true Son in whom I entrust the care of all things so as to destroy your power stretching over his holiest body and most sacred cross. + For this very reason he rose from the dead, + for this very reason after forty days he ascended into heaven, + for this very reason he will come to judge the living and the dead, throughout the ages of ages. Amen.

Taking a cross in the hand, say:

> I have this, the holy wood of the Cross; flee, o adversities, and overcome them thou, our Lord Jesus Christ, Son of God omnipotent, emperor of the world, of the tribe of Judah and the kingdom of David.

Afterwards, sprinkle the four cardinal directions in the form of a cross with water and the blessed exorcism according to the rules of this book. If the storm does not calm down, say the Litany of the Saints. Conclude by saying the Salve Regina et Mater, etc. Afterwards, bless the Father, the Son, and the Holy Spirit, and continue with the following:

> We adore Him and sing Him until the end of days; pray for us, Holy Mother of God. That we may be made worthy of the promises of God, we pray to Christ to aid us; your name will soon aid us. Lord, hear my prayer; and may my cry reach you.
>
> V: The Lord be with you.
> R: And with your spirit.

Oremus:

> Omnipotent and eternal God who by the means of confession of true faith gave three servants to know the glorious and eternal Trinity that they may be able to adore your powerful majesty in union, grant that we may stand in that same faith that we defeat all odds.

Oremus:

> Lord, protect your servants in long peace and may the most ever-blessed Virgin Mary aid us and free us from all danger and deliver us from falling into the hands of our enemies.

Oremus:

> Lord, may you desire that your holy spiritual countenance may be free from this malignant storm of water.

Oremus:

> Lord, attend to the prayers that we say; we beg you that you calm our tribulations that rightly afflict us for our sins, and let us know your mercy from your merciful providence.

Oremus:

> Lord, our God, deign to preserve the corners of the earth that we may experience your temporary aid and that we may spiritually increase, through Jesus Christ our Lord, amen.

These prayers may be made to other Saints, and if the storm has not calmed, the four Gospels can be read and the storm will calm.

3.6 That Evil Spirits May Not Enter into the Body

We conjure you, each and every one of you, unclean spirits, satanic powers, raids of the infernal enemy, all of the legions, all of the sects, all of the diabolical armies, that in the name and virtue of our Lord Jesus Christ + , that you undo yourselves by the roots and flee well away from the Church of God, and from the souls made in the image of God and redeemed by the precious blood of the Divine Lamb +. Further, never dare, o most sly serpent, to deceive the human race, to persecute the Church of God, to annoy and sift as wheat the elect of God. Thus is commanded to you by the highest God +, to whom in your great pride presume to be like, he who desires to have all men saved and come unto knowledge of the truth.[9] God the Father + commands you, God the Son + commands you, God the Holy Spirit + commands you. The majesty of Christ commands you, the eternal Word of God made flesh + who for the salvation of our lineage, perfidious on account of our treachery, who humbled himself and became obedient unto death;[10] and who built his Church on strong rock, promising that evil would never prevail against Her always even unto the end of the world.[11] The Sacrament of the Cross + commands you, and the strength of all the mysteries of the Christian faith +. The blood of the Martyrs commands you, and the pious intercession of all the Saints +.

And so, damn dragon, all the diabolical legions, we conjure you by the Living God +, by the True God +, by the Holy God +, by the God who so loved the world that he gave his only begotten Son, that whoever believes in him shall not perish but may reach eternal life[12], to cease the seduction of human creatures and the provision of them the poison of eternal perdition: cease your harm to the Church and from binding Her freedom. Begone, Satan, inventor and master of all treachery, the enemy of salvation of mankind. Abandon the work to Christ, in whom you found none of your works; abandon the work to the Church, One, Holy, Catholic, and Apostolic to which Christ himself gained with his blood. Humble yourself under the mighty hand of God; tremble and flee the invocation of the holy and terrible Name of Jesus, by whom the hells shake and are subject to the virtues and great powers of the Dominations of Heaven, to whom the Cherubim and Seraphim praise in unending chorus saying Holy, Holy, Holy.

V: May the Lord hear my prayer.
R: And my cry reach your ears.
V: The Lord be with you.
R: And with your spirit.

3.7 To Bless Any Object from Being Touched by Evil Spirits

Hold the object to be blessed in the left hand. Say the following blessing while burning incense[13] and sulfur in a small quantity mixed in a cauldron.

Agios, Athanatos, Berou, Ciel, Didotois.
Perpetual light, Eternity, Star of the stars, Sanctifier of the Universe, descend hither

[9] I Timothy 2:4
[10] Philippians 2:8
[11] Matthew 28:20
[12] John 3:16
[13] Presumably frankincense.

and consecrate this (object). In the same way, deign to receive my prayers that I direct to you among this incense and sulfur. Amen.

3.8 To Prevent All Harm to a Newborn Child and Preserve Its Health in the Womb

God of Moses, God of Aaron, God of Abraham, eternal, ineffable, uncreated Spirit, Father of all things that exist above the brilliant chariot that continuously rotates around the worlds, ruler of the immense ethers, from the throne that your power has placed yourself, sovereign Lord, you who since the beginning of the ages intervene in the mysterious fertilization of creatures: descend, purify, bless, and quicken the new life to be created by you, do not forsake it your love, Omnipotent God, pure Spirit; give him your breath! Amen.

3.9 Exorcism to Draw out Evil Spirits from the Body

I, as a creature of God, made in His likeness and redeemed by His blood, I force you by this rule, demon or demons, to cease your delusions and abandon your torment of infernal fury from this body that serves you as quarter. For a second time I tell you and make known the name of the Sovereign Lord, strong and mighty, that you leave this place and exit out of it, never returning to occupy it again. May the Lord be with all of us, present and absent, so that you, demon, can never torment the creatures of God. Flee, flee or else you will be bound with the chains of the Archangel Michael, and afflicted with the prayer of Saint Cyprian dedicated to undo all sorts of sorcery.

Conclude this with the following Prayer of Saint Cyprian.

As a servant of God and his creation, I hereby release the evil spirit that is here bound. At the time of the Divine Creator whom I love with all my heart, soul, and senses since I met him, and whom I promise to adore eternally and to acknowledge the blessings that the loving Father granted me without stint or measure, I command you, spirit of evil, that you separate yourself from the act of this body that you are tormenting so that you may leave it free from your presence, so that it can worthily receive the sprinkling of holy water that is like divine rain made above him, saying: In the name of the Father, of the Son, of the Holy Spirit, (add the usual) who lives and reigns eternally; by the virtues that the spirits on high, Adonay, Eloim, and Jehovam possess, whose presence and strength I invoke in this act. Amen.

All these invocations must be made with great faith and love for God, and Satan will surely not wait until the end of the exorcism which follows to leave free the sick or possessed.

3.10 To Free a Person from Evil Spirits

In the name of Saint Cyprian and by God thrice holy, by the power of the spirits on high Adonay, Eloim, Jehovam, and Mitraton, I N. release the body of N. so that they may be freed of all evil spells, enchantments, and sorceries, whether produced by men or women or any other cause. May God be praised and glorified, and may he deign

that all sorceries may be undone, destroyed, disconnected, and come to nothing, thus to accomplish that the body of N. may be free of all evils that afflict him.

Great and Mighty God! May your name be glorified and that your sovereign intercession may evil spirits be driven out who here abide in the body of N., ceasing since the spell employed by those who caused this harm. I conjure you and order you to disappear, without ever being able to enter into this body upon which I make three crosses. I bless N., with holy water in the name of the Father, of the Son, and of the Holy Spirit, that they may protect and guard N. that they may never be tormented.

With these words sprinkle the body with holy water. It is useful to know that he who executes the exorcism have the sick person on their right, and that the crosses that are to be made from left to right.

3.11 Against Hail and Hurricanes

Say the following prayer while holding the white-handled knife,[14] making four crosses in the air, cutting from top to bottom and from left to right. Both the conjuration and the crosses are to be repeated four times each, in the directions of the four cardinal points.

I conjure you, clouds and hurricanes and hail and sleet and storms, in the name of the great living God, of Eloim, of Jehovam, and of Mitraton, that you dissolve yourselves like the sat in water and that you call yourselves back to the uninhabited forests and uncultivated canyons without causing harm or ruin to anyone.

[14] For more on this and other magical tools, see appendix B.3.

4 Prayers for the Dead

These prayers are to be made, if possible, at the gate of a cemetery or inside one at any hour of the day, but if this is not possible then they can be made at midnight in a room covered in black cloth with a single lit candle. Likewise, for the greatest effect, the Novena of Saint Cyprian should be said first before the prayer with great sincere faith and silence, and always with the heart inclined to the way of good and taking into account these holy words:

> That which you do not want for yourself, do not want for your neighbor. Those who sow the wind shall reap the whirlwind.[15]

4.1 The Glory that Was

This body now dead and present here seeks prayers and prayers we pray that they may rest in peace and that their soul reaches the purest heights to rejoice in glory. Glory to you, N., who was good on earth and will rejoice in heaven. Your family here praises you, blesses you, and sings your deeds through my intervention and I with the help of the highest and luminous spirits dedicate this prayers to you that it may serve you as a support on your way ascending to the light. Our cries reach you; our pleas our heard by you; our prayers go up to the throne of the Father, of the Son, and the Blessed Virgin. Amen.

4.2 For the Arrangement of Goods

In the name of almighty God, o soul that no longer exists in this body of N, where do you find yourself? Our cries reach the throne of the Most High and he will order you down to our presence and to proclaim the mysteries of the shadows of the earth that you left. Your lovers, your women, your children, your friends that for your salvation raise this prayer to the throne of God wish that you fairly return the interests you left behind on earth as the love you took to other worlds and inspire us to divide it, your spirit always upright and righteous. Amen, amen, amen.

4.3 Vengeance

May the black wings of Satan extend over the dead body of N. May evil spirits reign over their head and over their properties. May calamities befall their family once again. May they find the lamp of the Lord extinguished. Even if they are still alive, may they soon die. Thus has Satan promised and will fulfill and all misfortunes will fall upon them. For the wrath of God is already beginning to manifest; there is no term of time that is not to be fulfilled; there is no debt that is not to be repaid; and justice is done here and in the hereafter without judges or witnesses. I demand justice for N., and this response will soon come, and no one shall know. For my secret stays and will stay in this cemetery, for ever and ever, world without end. Amen.

[15] Hosea 8:7

4.4 Protection

Incline, o Lord, your ear to my plea, by which I humbly implore your mercy for the soul of your servant N. that you have ordered to leave this world; may you place their soul in the place of peace and light and lead their soul to be a companion of your holy saints. Through Jesus Christ our Lord. Amen.

4.5 Pardon

O God, who is himself mercy and forgiveness, I humbly beg you for the soul of your servant N., who you had taken from this world, that you not deliver them into the hands of the enemy, nor forget them forever, but that you may lead the holy angels to receive them and accompany them to the heavenly homeland, so that as they hoped for and believed in You, that they may not suffer the punishments of hell, but that they may possess eternal joy. Through Jesus Christ or Lord. Amen.

4.6 To Destroy, Ruin, and Torch

The day of wrath and vengeance has come. On the living body of N in the darkness of this night and in this place strewn with corpses of my brothers resting in the shadows of the cross, I conjure, I call, and I command the spirits of destruction while my heart weeps blood and my dried eyes go crazy at the sight of the great shadow, by this prayer that I dedicate to the soul of N., for the body and the goods of N., may it be that...

Lord, Lord! Powerful Lord of Heaven, of Earth, of fire and water. Your humble servant begs, pleads, and prays that you hear and take in your humble servant under your wings wide and powerful.

4.7 The Novena of Saint Cyprian and Saint Justina

Offer these prayers every year in the month of September beginning on the first day corresponding to Monday and ending on the twenty-sixth day of the same month of the glorious Saint Cyprian and Saint Justina. No one will cause you evil through magical or cabalistic objects, nor through enchantments; all your difficulties will be overcome and your enemies unarmed; your spirit will be made tranquil and will soar to the highest heights where it will be freed from its material body, enjoy heavenly delights, and spread its influence over all events and matters. You will achieve such things as you desire at the novena's end if you run true with these prayers to the Supreme Creator.

The best hours for these prayers are between eleven o' clock at night and one o' clock in the morning, attempting to be alone at home, in a field, or in a church if possible. If you cannot make these prayers at these times, the same result will be given by making them during the day, but without anyone distracting you in a solitary place.

These mysterious prayers should all be made in the form known as the Novena of Saint Cyprian and Saint Justina, praying them during the seven days of the week, dedicating the other two remaining days to meditation and praying seven times each day the prayer known as the Grace of Saint Cyprian and Saint Justina, found after these novena prayers.

This novena can be done at any time of the year, given a silent and solitary place.

4.7.1 Prayer for Sunday

Recite the Lord's Prayer, then the following:

> I beg you, Lord, free me, who am your creature N., from all present and future evils both of soul and body; give me peace and health if this creature is deserving of it by the intercession of the Virgin Mary and the apostles Peter, Paul, Andrew, and all the saints, and especially Saint Cyprian and Saint Justina. Peace! Health! Mercy! to your creature N., by Jesus Christ your son who is God and lives and reigns in union with the Holy Spirit. Amen.
>
> May the peace of the Lord be with me. Amen.
>
> May this heavenly peace, Lord, that you left as inheritance to your disciples, be so that my heart acquires strength among my enemies visible and invisible. Amen.
>
> May the face of the Lord, his holy face, his body, and his blood aid me and comfort me and protect me, who am your creature N., as my soul and body are yours. Amen.
>
> Son of God who has been born of the Virgin Mary, who on the Cross with your blood washed the sins that stained the world, oh Christ, Son of God, slain for the salvation of the world, protect my soul and my body. Son of God, by you the faithful are saved, give me your peace and that it may last in both this life and the next. Amen.
>
> Michael, Dardiel, Huratapel.

4.7.2 Prayer for Monday

> Oh, great God by whom all slaves are free, deliver me from all evil. Oh, great God, consolation of mortals, remember to console this your creature N., do not forget about this one's needs and miseries, by day and by night, sleeping or awake, free me from my enemies visible and invisible in the name of the Father who created the entire world +, in the name of the Son who saved it +, in the name of the Holy Spirit that has filled and fulfills the law in all its perfection. + I surrender myself into your arms and place myself under your protection. Amen.
>
> + May the blessing of God the Father, + the blessing of God the Son, + the blessing of the Holy Spirit and of the Virgin Mary fall unto this your creature, N. Amen.
>
> Saquiel, Raquiel, Hanahel.

4.7.3 Prayer for Tuesday

> May the blessing and consecration of the bread and wine that our Lord Jesus Christ made when he told his disciples "Take, eat, this is my body" fall upon me +. May the blessing of the angels, archangels, and seraphim fall upon me +. Amen.
>
> May the blessing of the prophets, patriarchs, apostles, martyrs, confessors, virgins, and all the saints of the heavenly court fall upon me. Amen. + May the blessing of the all the heavens that Almighty God has set in motion above the earth fall upon me. Amen. +
>
> May the majesty of God sustain me and protect me. May His eternal kindness guide me, and may His love inflame my heart. May the power of the Father keep me, may

the virtue of the Holy Spirit come between my enemies and this sinner. O Force of the Father, strengthen me. + O Wisdom of the Son, enlighten me. + O Consolation of the Holy Spirit, comfort me. The Father is peace; the Son is life; the Holy Spirit is the cure, consolation, and salvation. May the divinity of God bless this, your servant N., by the mysterious words.

Sarabotes, Abaídot, Chedusita.

4.7.4 Prayer for Wednesday

Oh, Emmanuel, defend me from my evil enemies and all my enemies visible and invisible, and free me from all evil.

Jesus Christ the King has come in peace, God made man has suffered and endured pain for us. Jesus Christ triumphs, Jesus Christ reigns, Jesus Christ commands! By the cross of Jesus + may my enemies flee his sight; the Lion of the tribe of Judah has triumphed. Hallelujah, hallelujah, hallelujah.

Savior of the world, grant me N. your grace to triumph over all my enemies by Him, and through Him I confess to you in the name of God, Saints Cyprian and Justina; Agios, Theos, Agios, Ischyros, Agios Athanatos, Eleson Himes,[16] Holy God, mighty God, merciful and immortal God, mercy, mercy, mercy upon me, o Lord; do not forsake me, oh my God. I beg you salvation.

Asboga, Diù, Dorni.

4.7.5 Prayer for Thursday

Open my eyes to the true Light until the end, the eternal sleep.

As the Lord is with me, may the wickedness of my enemies not prevail. At the pronunciation of the name of Jesus, may the spirits of good and evil start the fight and may they fall conquered by the Archangel. Amen.

Jesus, Son of God, who has done so many miracles by the virtue of Your name to the conjuration of Your divine word, You, oh great living God, who has enriched the poor, given strength to the weak, given courage to the meek, and comforted the sorrowful, protect me, your servant N., who in this moment calls to you and with the sign of the great Cross of Caravaca greets you. You, Lord, who healed lepers, cast out the devil from the body of the possessed, resurrected the dead, made the mute to speak, and finally showed the great power that mankind keeps within when he calls and begs to you with faith, do not abandon me but listen to this faithful friend of Saint Cyprian and Saint Justina, who learned from them the love of God, and cast out the demon from the domains of man. By the living Christ, amen.

Elim, Elim, Hoch.

4.7.6 Prayer for Friday

Sweet name of God who fortifies the heart of mankind who pronounces you, oh name of life, of salvation, of joy, o precious name, strengthen the heart of this sinner N., and in

[16] The Trisagion Prayer; see appendix A.5.

the name of the celestial powers confound my enemies and cast from my side the demons by the + of Saint Benedict. By the name of Cyprian the Mage converted to Christianity and elevated to the hierarchy of Saints +. By Saint Justina the virtuous maiden +. I invoke your name in combat, in misfortune, in joy, in adversity, in the times when my enemies surround me and fight me, when pain takes root in my dwelling, when they disturb my crops, my children, and my women, when they destroy my property and my earnings, when they die and misery looms over my household and you. Oh, my God and your powers and hierarchies and you, Saint Cyprian, Saint Paul, and Saint Peter, angels and seraphim, help me when I call you with the mysterious words: Gabriel, Samuel, Zuriel. Confound my enemies with the sign of the triple Cross + + +. May you ever be my blessed God. Amen.

4.7.7 Prayer for Saturday

Jesus, son of Mary, salvation of the world, may the Lord be favorable and kind to this believer N.; give me courage, health, and strength to fight by your name with the spirits of evil, enemies of my soul and body, that nobody can cause me harm, nor place their hands on me, nor place upon my body objects that are magical, cabalistic, plants, rocks, excrement, mineral, water, essence, or metal in nature, nor amulets passed over by the Serpent, nor figures of wax, nor hearts pierced by nails, nor powdered sulfur, nor books on Cabala, nor human bones, nor black chickens, nor locks, nor scrolls written with blood pacts, and where someone wishes me ill and intends to cause harm with sorcery towards me or (so-and-so) who is a friend to me, turn against my enemies all the evil that they wish to cause me in the Holy name of + God the Father, + God the Son, + God the Holy Spirit, + + + by Saint Cyprian and Saint Justina. Amen.

May this prayer that I address to you today, Saturday, oh Lord, eternally guarantee me, your servant N., to be free of enemies. Jesus, King of the Jews, honorable title, Son of Mary, have mercy on me. May the lance, the nails, the cross, the thorns, the canvas, the strings, the column, the precious blood of your blessed sores serve for me as a shield in the fight against the spirit of Satan.

May the demon be overcome by me, may I be able to carry this out as I desire, and may it my will without the need for pacts and to the conjuration of these words of Cyprian and Simon the Magus.

Jesus is the life +, Jesus is the life + , Jesus is the truth +, Jesus has suffered +, Jesus was crucified +, Jesus the Son of the living God +, Mercy, Mercy, Courage, Faith.

The powers of Hell come to me from the cardinal directions in the name of God, and they obey my orders.

Aratron, Bretct, Phaleg.

4.8 The Prayer of Grace of Saint Cyprian and Saint Justina

In the name of God the Father, the Son, and the Holy Spirit, who are three persons and one God in truth, who reigns forever and without end. Amen. +

Glorious Saint Cyprian, servant of God our Lord, you are endowed with great understanding for the honor of the Holy Cross of God. Saint Cyprian, praised in ancient times, behold the disease of your servant N.

In the beginning, Cyprian, for his wickedness, fell into the hands of the demon and did not know your Holy Name. He undid the clouds for them to not rain upon the earth, and the earth did not bear fruit; he dispersed the fish so they could not be caught, and made men to do other great evils; women when they were pregnant could not deliver. All these things were done in the name of the Devil.

Now, having repented like Saint Cyprian, in the name of God Jesus Christ and Saint Justina, knowing your Holiest Name, holy and loving, repentant for the multitude of my sins, I accept you with all my heart and all my will, I take refuge in your divine love and your commandments, for the Lord to save me.

I beg you that you bestow your great mercy, you who are the word of the world, who are a power so powerful that it breaks and undoes the bonds of all creatures and of all men and women, who sends down rain upon the earth, that the trees give fruit, that women give birth to their children without any difficulty and that their children suck the milk from the breasts of their mothers, that there be fish in the sea and animals on earth, and that all bindings, which are made under Heaven, be undone.

May all the things that all men and women have suffered through evil spells of the day and of the night be undone and unbound by the holy name of Jesus. May all my evil enemies, whoever they may be, be smitten, as well as all spells and evil deeds, and that my work and those of all of us may be profitable before the Lord. +

Guard us day and night from the Devil, from his power and all his spells, by the holy name of God made glorious, that we may go up to Heaven from the earth, that we may praise Emmanuel, who is the Word of God, pure and glorified. +

As the dry stone was opened and gave from itself water by which the children of Israel lived, so too, almighty Lord, place Your hand, full of divine grace, upon your servant N., that I may always take this prayer with me and that I may teach it or have it in my home. Be it always so, Lord. You, who put Adam at the beginning of the world in the earthly paradise, just as you put a river, from which emerged the four rivers that are Gihon, Pishon, Tigris, and Euphrates, which you ordained to water all the world. For these things I beg you, Jesus Christ, that the accursed Devil may not be able to detain or impede me by entreating me or recruiting me with his evil spirit, nor by any oath or wrongdoing, through jealousy against this your servant. Amen, Jesus. +

That all evil deeds be bound and void; that the 72 tongues found spread through all the world may not harm or injure; that anyone who does evil be cursed and excommunicated; and by the prayers of the good angels, may this your servant N. be absolved, all my house, and that all the inhabitants and all the things which are in the world be free of all kinds of curses and spells, that many evil people make; by the name of God that descended onto Jerusalem, and by all those who are gathered before the presence of God, as high as and as our highest Creator, so that the accursed Devil may not be able to maltreat or mistreat anyone who has upon themselves or carries this holy prayer +, so that they may be secure and not have melancholy in their lives, neither at night nor in the day, neither in their estate nor in their family, by the excommunication of

the saints Peter and Paul, by the holy prayers, by the holy prophets and prophecies, by the humility of the religious, by the beauty of Eve and by the sacrifice of Abel, by the God who comes in Judgment and by the chastity of Joseph, by the goodness of Jehoshaphat, by the trials of Noah, by the faith of Abraham, by the loyalty of Isaac whom God delivered and by that of Job, by the prayer and beauty of Saint Joseph, by the birth of Moses and by all the holy Angels, by the sacrifice of Jehoshaphat, by the tears of Jeremiah and by those of the glorious Zechariah, by the Prophet of prophets, by those who sleep praising God our Lord. Amen, Jesus. +

By the prophet Daniel, by the pains of the holy Evangelists, by the bush that Moses saw in the form of fire, by the resplendence of the Moon, by the sermons that the holy Apostles made, by the Birth of our Lord Jesus Christ, by the Baptism and the voice of the Father, who was heard in Heaven saying "this is my son, who has come from me, who pleases and delights me" that all people will pray and worship him, by him who brought Lazarus from the grave and resurrected him, by him who calms the winds and the flames, by the miracles that the angels made and those who are close to them, by the fasting of the Apostles, by the coming of the Holy Spirit that descended upon the Apostles, by the virtues and by and grace, by the love you have for us and by your great mercy for all the people of the world.

Come to our aid Saint Michael, Saint Gabriel, Saint Raphael, and all of the Holy Angels and Archangels of our God and Lord, the Principalities and Powers and Virtues of Heaven, as well as the blessed souls and Saint John the Baptist. Come to our aid, virtues and prayers of the holy Apostles Saint Peter and Saint Paul, Saint Andrew, Saint James, Saint Thomas, Saint Bartholomew, Saint Philip, Saint Matthew, Saint James the Elder, Saint Mark, Saint Matthias, Saint Luke, Saint Simon, and the holy virgins, martyrs, and confessors; the holy King David, the Four Evangelists who are Luke, John, Mark, and Matthew, the four pillars of Heaven, so that there be no impediment whatsoever from the 72 tongues that are spread throughout all the world; by all this, and as Christ absolved Lazarus when he healed him, absolve us, Lord; by the words that Adam spoke when it was exclaimed "Where are you?", absolve us, Lord; by your virtue +, whereby the sick person sat up when you said "Rise, and take all the saints of God!" + , absolve me from myself, your servant; that I may be free from the power of this infernal Devil, and so that Emmanuel, the word of God, may be with us, and by the holy name of God, our Lord; all of the things that are named here, may they be undone and unbound over me and all of us, and all evil spells, all enchantments, all evil, and all bad luck of N., your servant.

Glory to the Father, glory to the Son, and glory to the Holy Spirit, now as in the beginning, forever Jesus.

Amen.

5 Talismans, Amulets, and Magic

Talismans are magical objects of different kinds that possess miraculous virtues. They are made by printing, engraving, or carving on stone, metal, or some other material, and bear the stamp of a celestial sign. The metal must correspond to the star from which supernatural power is desired. These talismans should be made by initiates in the occult sciences in a particular hour and with the soul completely fixed on the work at hand, in a place especially given to these mysterious works under the serene and splendid sky, and invoking the influence of the planet under which the talisman is made.

Talismans were invented by the Chaldaeans and Egyptians, and were made in innumerable types. The most famous of all these was without a doubt the ring of Solomon: on it was recorded the mysterious name of God, by which alone Solomon became known. The lucky owner of that ring dominated in all things. Apollonius of Tyana made in Constantinople a figure of a stork that warded off all the birds of that species by its magical properties. Other famous talismans of antiquity are known but, unfortunately, have not survived.

Some of the powers of the diverse talismans consecrated to the stars are as follows:

Sun Taken with faith and veneration, they grant favors and benevolence of princes; honors, riches, and general appreciation.

Moon Preserve the sick and those traveling from all dangers.

Mars They have the virtue of making one invulnerable to those who bear them with fervor, granting them vigor and extraordinary strength.

Jupiter Banish sorrows and fears, giving confidence in all businesses that are undertaken.

Venus Ward off hatred, inspire love, and instill a love a music.

Saturn Help to give birth without pain.

Mercury Help to make prudent and discreet those who carry them with respect; give wisdom and a privileged memory, cure fevers, and when placed under the pillow produce happy and true dreams.

Each talisman should be made in the colors and metals corresponding to its planet, as follows:[17]

Saturn	Black	Lead
Mars	Red	Iron
Jupiter	Sky blue	Tin
Sun	Yellow	Gold
Venus	Green	Quicksilver
Mercury	Green-red	Copper and brass
Moon	White	Silver

The shape of the talismans must be generally circular, but they may also be made octagonal, pentagonal, hexagonal, and so forth. The names of God are most effective if they are written in

[17] Magicians usually attribute quicksilver to Mercury and copper to Venus. "Green-red" can indicate any mixture of colors, but also to a dull brown, which is a darker shade of orange, the normal color associated with Mercury.

Hebrew. In terms of size, talismans may differ with the will of their creator who can increase or decrease them, provided that all the cabalistic signs are complete and put in their proper place.

Talismans play an important role in the secret sciences for its wonderful properties, which will be known from the rest of this work. One of the oldest talismans, without doubt, is called the Abracadabra charm, which is usually engraved on a stone. It serves to guard one against disease and sorcery. It should be made in the following form:

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The mystery of this talisman is that the letters of the name, if written in Greek letters, represent numbers and any of its sides equal the number 365, which are the days of the year.[18] After this talisman, which is surely the most primitive and simple, the other most popular and important talismans are shown, in order of merit and virtue.

5.1 On Magnetized Talismans

It is highly appropriate to touch talismans before using them with a magnetic stone, which as is known, has the properties of attracting all bodies of nature. Given that all things in the universe are governed by the laws of attraction, the cabalistic sages were given to endow talismans with attractive virtue. The stars have these properties in the highest degree, because otherwise they could not gravitate in space, and though it is demonstrated that the action that they exert on each other hurry them to unite, it is equally balanced by the action of the other planets, with the result that planets may be found at any given point but may not be moving at all. This is not sufficient for their influence to be felt over the whole universe, and this influence is sought with more assurance with magnetized talismans, which serve to transmit their influence at all times to all beings, both natural and supernatural. This is to say that the same talisman may attract people as well as animals, spirits as well as elements.

It now remains to indicate the form used by the great rabbi Yram Radiei, with the rules to explain them that the sage Solomon gives us in his sacred Key. These talismans are made under the auspices of the seven metals that are appropriate to the seven planets, by which and with the virtue that is given by the magnetic stone, they may enjoy broad qualities that are not given by only a single metal or under the influence of a single star. To use these talismans, they are placed, like many others, in a green satin bag along with a scrap of steel and gold and seven grains of wheat

[18] Given standard Greek numerology (also called isopsephy), the word ABRACADABRA (or ABPAKAΔABPA) yields the number 233, which accounts for two of the sides of the triangle; the third, consisting of the letter Alpha, yields 11.

as an offering to the seven planets. This ceremony should be made on Sunday at the rising of the Sun after placing the bag above the heart, hanging from a small cord of green silk.

It must not be forgotten that the talismans favor those who make use of it in business as much as in travel, in play, in love, in fighting, and so forth, but in order to acquire their gifts, one must be worthy to receive them.

5.2 Dominator, the Great Talisman

Here is presented the true key that opens all doors of unknown science to all people who, by their merits and good faith, are worthy of possessing this wisdom, the precious gift that many desire and few manage to achieve. This key serves for all kinds of pacts, since by it the spirits are forced to appear to the person who uses this key in invocation. This key is known as the great talisman Dominator, which is thus considered to be first and primary on the scale of talismans. Solomon used the Dominator to subjugate the spirits, who then always accorded humbly to his orders.

This key is made from gold, brass, and bronze on a Sunday morning at the first hour of sunrise. The talisman takes the form of a scroll with Hebrew words, and about it the key. It may be constructed in metal as a drawing, or formed as a scroll with engraved words and the key made separately. To empower the talisman, choose the first hour of the Sun on Sunday; add to it a small piece of lodestone and say:

> In the name thrice-holy and powerful of the Supreme Creator of all things, in the name of the Son and the Holy Spirit, triune God, by the grace granted to the angels of light; by that which has given me the human form, in His image and likeness; by the power that is conferred by the seven planets that are the Sun, the Moon, Mars, Mercury, Jupiter, Venus, and Saturn to reign, influence, and rule in all that are above and below the earth and the waters; by all the sacred names that enclose this talisman the Dominator; by the names of the good spirits Adonay and Eloim, to accomplish by your mediation the absolute dominion of creatures, spirits, and elements.

Then the talisman is placed in a bag of red silk and perfumed with a powder of frankincense and myrrh.

Every Sunday at sunrise, some steel filings are cast into the bag as nourishment for the talisman as well as seven grains of wheat as an offering to the seven planets. When placed on the heart, say:

> Oh, mysterious planet that rules and governs in this house all destinies of the world and of created creatures, take this bag under your protection and assistance and favor me with your gifts until the hour of my death. Amen.

5.3 The Power and Virtues of the Red Dragon

Hiriam Abid, a son of a Hebrew widow of the tribe of Levi, was a noted architect and engraver of metal. The queen of Thebes, who knew his great qualities, ordered him that he present himself to the sage Solomon on the occasion of this great King preparing the construction of the temple in Jerusalem, and this same soul provided all the cedar of Lebanon that was necessary for the building of that temple. Solomon made Hiriam the senior architect, and he began at once in the sacred mysteries of the occult sciences, which was a knowledge of true wisdom. Then, that he might be initiated into all the sciences, he made a small red dragon of metal, made in such a way that the same Hiriam was admired, for he was an excellent engraver.

Figure 2: The Red Dragon

Solomon said, "You will have at your disposal three teachers, 70,000 companions, and 170,000 apprentices. By the virtue of this dragon, all will completely obey you and your orders with perfect understanding; by it is necessary that at every day at sunrise you say the words that the great magus Anacharsis taught Moses, which are Jobsa, Jalma, Afia. This said, give the dragon a grain of pure camphor the size of a grain of wheat. Then put it in a bag of red cloth, saying the following:

> Adonay, Almanach, Elochay, may your power and wisdom be with me, now and forever. Amen.

"Practicing this with desire and good faith, your enemies will be reconciled with you, you will be respected by all kings and people, your wisdom will be immense, your beauty and youth will be sustained, your riches will be increased, and your life will be long. All these virtues are possessed by the Red Dragon, which is one of the most rare talismans that existed in Egypt. Moses had it in his possession for many years and this is attributed to all men who were crowned with utter and complete success."

This talisman must be built with an alloy of the seven metals that have the influence of the seven planets. It is to be made on Thursday when the Sun and Moon are conjunct, which happens very rarely.[19] Only those who are initiated in all the occult sciences should be involved in its construction.

To use this talisman, the whole body of it should be washed and perfumed, and at sunrise the aforementioned words should be said with great focus. A grain of camphor should be put in its mouth, and the talisman is to be put in the bag with a lodestone, and all placed above the heart. Faithfully fulfilling all that has been said, you may obtain that which you desire and the doors that have been closed will open at your call.

5.4 The Ring of Solomon

This ring should be made of purest gold on a Sunday at the rising of the Sun in the month of May. In the center should be set an emerald stone, on which the figure of the Sun is engraved; on the

[19] While a Sun-Moon conjunction happens every new Moon, the text implies that this should be done during a solar eclipse on a Thursday.

Figure 3: The Ring of Solomon

opposite side of the ring from the stone should be engraved the figure of the Moon. Then should also be recorded on the ring with an engraver of new steel the words "Dabi, Habi, Alpha, Omega", bearing in mind that this must be done in Hebrew characters, as it is more pleasing to the spirits who bear these names. That it may be done with accuracy, the accompanying drawing of the ring represents the ring with the Hebrew signs that it should have.[20]

For this talisman to acquire its great magical powers, it should be touched with the lodestone at sunrise while saying the following salutation:

> I dedicate this to you, Lord Almighty Alpha[21]and Omega, the substance and spirit of all creation, a daily reminder of my soul that awaits your divine protection, in as many works as are to be done on this day.

Having faith, patience, perseverance, and observing all virtue, you will acquire a domain so great that even kings will need your help and would never harm anyone whatsoever. You will have a clear understanding to acquire all kinds of knowledge, and you will prosper in whatever jobs you undertake. The ring is placed on the middle finger of the right hand.

5.5 The Great Talisman of the Constellations

This talisman is to be made from the seven metals proper to the planets, ensuring that all the drawings are the same as those in the sky itself, from 10 o' clock at night to midnight, seeking a very clear sky. To make it, say the following invocation:

> Receive, o admirable metal, the great influence of the planets of all the stars and especially of Venus, that you may possess all the graces and virtues necessary to give me joy, power, and glory as is my desire in this hour. Amen.

This invocation should then be repeated every night for thirty days, exposing the talisman to the beneficent influence of the planets. To use it, observe the rules already given for the Ring of Solomon and the Red Dragon.

[20]The depiction of the ring obviously has many mystical signs, but nothing resembling Hebrew.

[21]A footnote in the Cipriano claims that "Alpha is the Hebrew word for God the Creator", which is false.

Figure 4: The Great Talisman of the Constellations

5.6 The Celestial Talisman

Like the previous talisman, formed from all the metals whose only difference is that that it should be white from the dominance of silver over the other metals, this talisman should be made of yellow gold as its dominant metal. Its construction should take place at the hour of the dawn on a Sunday, and to be completed by sunrise. The invocations should be made as above, but instead of Venus, the Sun is to be named in the prayer. That it may be exposed to the influence of the planets, this should be done in the hours of dawn until sunrise for the space of one week ending on Sunday. To use the talisman, the previous procedures are to be used.

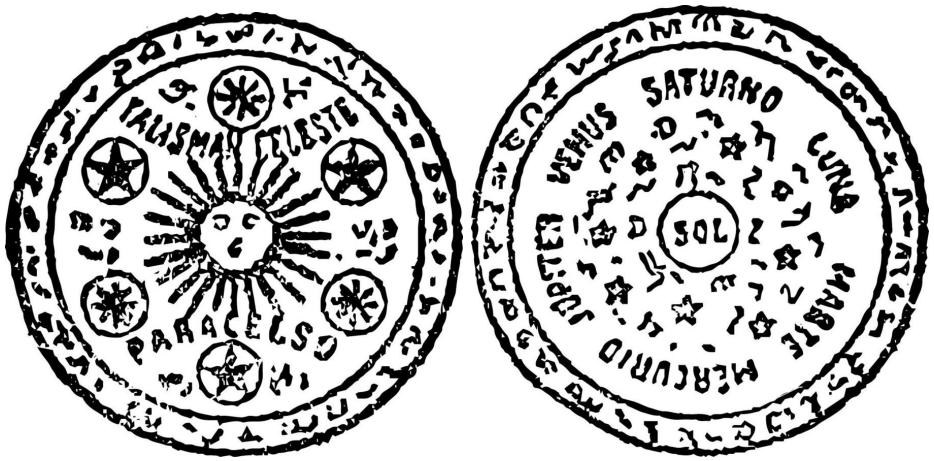
5.7 Exterminator

This talisman is to be made on the night of Saturday, from 10 o' clock until midnight, when the Moon is full in the center of the sky and the sky is clear and serene. The invocation is to name Saturn, just as in the previous talisman. Its dominant metal must be lead, but it should be composed of all the metals. The talisman is to be exposed for thirty days to the influence of the planets, each night from 10 o' clock until midnight. To use it, follow the procedures already indicated.

The wonderful power that this possess over evil spirits is among the greatest, by the virtue of the Cross of Caravaca, the scorpion, and the cabalistic circles that it contains. He who uses this talisman can impose his will on the spirits, and when it is placed on a person possessed by a demon, they will be freed at that very moment.

5.8 The Talisman of Isis

Isis, known as the "Great Goddess", was the beneficent deity of the Egyptians. Her main attribute was the clover of four leaves, one of the rarest plants that are known, as rare as happiness itself, with which the clover was made as an emblem for Isis. The clover of four leaves is not a separate



(a) Front (b) Back

Figure 5: The Celestial Talisman

Figure 6: The Exterminator Talisman

species but the same ordinary clover[22] that, by the will of Isis, has four leaves instead of three. The plant that has this divine distinction never flowers and therefore cannot reproduce.

Among the Egyptians who had devoted a special cult to Isis, there were no initiations more than finding a clover of four leaves. The encounter with one was clear evidence of the protection of the goddess in the eyes of the patriarchs. During the solemn ceremony of initiation, the neophyte offered to Isis, at the moment of sacrifice, the clover that was found, and received in return from

[22] *Trifolium pratense*, also known as red clover, a separate species from the more common shamrock clover such as *Trifolium dubium* or *Trifolium repens*.

Figure 7: The Talisman of Isis

the hand of the high priest a clover of four leaves made from silver, a sacred talisman, a pledge of the aforementioned, that plays a leading role in the major events of existence.

Happiness accompanies this talisman. The groom offers it to the bride as a token of love; the mother hangs it around the neck of her son as protection from the adversities of life; it is given from parents to children within the family as a sacred symbol of prosperity. It is also placed in sarcophagi, in a pious testimony of confidence in its powers even for the afterlife.

To get an accurate summary of the great importance given by the Egyptians to the clover of four leaves, one must inspect their carvings on the monuments and hieroglyphs. The figure of the clover of four leaves can be found on the Obelisk of London, called the Needle of Cleopatra, and also in most funerary texts. It may also be seen on the famous Isiac table representing the mysteries of Isis, found in the royal gallery of Turin, where the priests of this goddess are holding purple robes with a pin in the form of a clover of four leaves, pinned to the shoulders.

To make this talisman, the metals silver and platinum are used, working from the hours of 9 o' clock at night to 11 o' clock at night on a Monday, and when the full Moon is shown on the horizon at the start of her rise through the skies. The invocation are as follows:

> Oh, solitary and mysterious star, that eternally walks through space without limit, spilling your melancholy light on this planet called Earth, I, the most humble of mortals, I ask you in this solemn hour that you cast your rays and mercy on this metal that bears your image, giving it the magical virtues necessary so that, by your mediation, it may provide joy, fortune, health, power, and love for the course of my life in this world. If you attend to my plea, I promise you that I will remember you in all hours of my life in gratitude for your favor.

This invocation is to be repeated three times for thirty days in the same hours, from 9 o' clock to 11 o' clock at night. To use the talisman, the previous procedures are to be followed.

5.9 On Magical Amulets

From primitive times through today, the priests of all the known religions have used magical amulets as effective preservatives against witchcraft and diseases. The Arabs have conserved this tradition so that there is not among them, whether woman or man or child, anyone who does not wear an amulet on the left arm or above the heart. This custom has been passed down from parents to children, not only among Arabs but even across the entire world, where there is no single place where there is no one who uses amulets, either in the form of stone or in any other form, since they all have the same purpose.

The effects of the amulets, such as those that Moses had used to work miracles in Egypt, the crossing of the Red Sea, and the aiding of the Jewish people in the desert, could by their own virtues bring forth water from stone, speaking with the great spirit of God on Mount Sinai, who is the Alpha and Omega of cabalistic science, and finally, they could overcome and subdue any people who stood in their path. The wise King Solomon was, without a doubt, the only one who possessed more talismans of great power and virtue after Moses, and his talismans undoubtedly aided him to have the great dominion he exercised over all creation and his infinite wisdom.

Being used with faith, amulets preserve one from spells and sorceries, which can destroy any hex by their mysterious power. Therefore, one must be careful to place them on children, both to preserve them from evil influences as to receive the virtues and benign influences of the amulet, since working upon their childish imaginations, they should be used for agreeable things, making inculcating in them a calm and caring nature.

5.10 On Preparing Amulets

To obtain good amulets, it is necessary to know the different ways of making them. Among the Arabs, the most well-used are those employed by the sage Alaka Bajamet Alaja[23] who lived in Mecca. This famous magician was constantly at the altar of offerings, sitting on carpet, according to their custom. There, under the auspices and support of the great priest Mahometalit,[24] he wrote and engraved amulets upon pieces of virgin parchment made from the skin of a white lamb. The ink he used in his drawings was prepared with blood extracted from the veins of virgin priestesses, to which was added the sap of sacred plants and mineral inks. The mineral ink was made with a solution of seven metals that have the influence and presence of the seven planets. Once engraved and written with cabalistic signs, he perfumed them and place them upon the altar of seven sacrifices; then he folded them four times and wrapped them in a white paper containing verses from the Quran in Arabic. To this was added a medal, passed through the fire of sacrifice, with cabalistic signs; all this was placed in small bag of red silk. Then he perfumed them with sacred and odoriferous plants, all given to the prophet.

The medal is the symbol of wealth, receiving the protection of the great Nakir,[25] the greatest among the prophets who devoted their lives to the study of science and the progression of humanity. The amulet is placed on the left arm or on the heart, saying the following invocation:

[23] Unclear whether this is actually a person or an Arabic phrase. This may be a corrupted version of the Shahada, *lā 'ilāha 'il 'āllāh muḥammadun rasūlu-llāh*, "there is no God but God, Muhammad is the messenger of God", or perhaps *al-ḥamdu lillāh*, "praise be to God".

[24] The prophet Muhammad, founder of Islam.

[25] Nakir is known in Islam as one of the angels, along with Munkar, who tests the faith of the deceased in their grave prior to judgment. Islam has no prophet by this name or a similar name.

Boas, Tubaliaón, Eluar, Adonay, Adonay, Adonay, Jarua, Menaat, be kind to me and deliver me from all evil, as in my body as in my soul.

This form is the most common among the Arabs, having some amulets of virtue so rare that the mortal who has them can acquire the gift of fascinating animals, as they do with snakes, lions, panthers, and the like, exerting on them a kind of magic spell that allows them to dominate completely.

5.11 The Amulet of Constellations

This amulet is made from a piece of virgin parchment on which is drawn in red ink a large circle, and with silver ink mixed with gum arabic another much smaller. Between these two circles are twelve divisions, and in each is placed one of the signs of the Zodiac. In the center is drawn a star, tracing each of its rays with one of the colors of the rainbow, writing between each one of the names of the planets. These names and those of the metals that are between the rays are written with ink of the metal that they represent. In the center of the star is drawn the image of the Sun, and both it and its rays are made of ink of yellow and red gold.

The entire operation is to be made at night and in the hour of each planet, drawing each name and in the ink of the metal that represents it. The drawings in the center around the star should be commenced on Monday with the Moon and finishing with those of the Sun on Sunday. Then, add to this a sheet of paper of silver and one of gold, or as well a flat piece of metal or money of each metal, and fold the parchment four times, wrapping it all in white paper with the verses of the Quran.[26]

All this, carefully wrapped up, is then placed in a small bag of green silk and exposed to the influence of the stars as directed earlier to acquire talismans and amulets for the good influences of the planets. Some people add to this a lodestone, the tooth of a hanged man, a bulb of garlic, and so forth, with which the greatest virtue possible can be achieved but are not absolutely necessary, as one cannot always acquire these objects. This amulet frees one from being wounded by gunfire, as those who fire against the bearer will find their own ammunition turn against them or miss their mark. To this end, it is convenient to mention a case described by an English traveler who was a living witness to this. An Arabic leader stood opposed to the gunfire shot against them with their amulets, and the guns pointed at them were not firing, even when hitting the trigger. When pointed away in another direction, they went off with a loud explosion.

5.12 On Making Amulets and Talismans to Possess Virtue and Power

To give the necessary virtues to talismans and amulets, it is helpful that the person who is to use them dedicate the hours of 10 o' clock to 11 o' clock at night for thirty nights to the contemplation of the stars, exposing the talismans placed in a small new dish, that they may receive the beneficial influences of the stars. Half the time, which is to say a half-hour, put the dish to one side, and for the rest of the time put it on the other. Every night at this time recite the following prayer four times, having placed the right hand on the amulet or talisman and while staring at the starry sky:

[26]The Cipriano gives an illustration of Quranic verses that are to be written for this, but of course the drawing is so corrupted as to merely look fancily Arabic. Those who pursue this method of consecrating this talisman are urged to look up the Bismillah or relevant suras from the Quran.

Figure 8: The Amulet of Constellations

Direct your influence, o sovereign stars, upon this piece of metal (or parchment) that will represent you on this plant called Earth. Give it all the virtues and qualities that it might be precisely that which may bring absolute power to rule over good and evil spirits, according to my will. That it may, by your favor and mediation, conquer all setbacks of life, that I may acquire riches and power, and not be bothered nor defeated by people nor spirits, that I may be free of curses, enchantments, and other spells; that nobody may give me evil or damage and that I may possess absolute dominion over the stars, the elements of the Earth, spirits, and people. I ask this through the good spirits of light, Adonay, Ariel, Jehovah, and Mitratran, that they may adorn it with the gifts of wisdom, so that by their magical virtues it may accomplish that which I ask.

Again I ask the stars, elements, and creatures of spirit, that you listen to my prayer in this solemn hour, and that you give this talisman grace, that it may achieve the miracles I seek by your mediation, always in works of good for myself and for my peers.

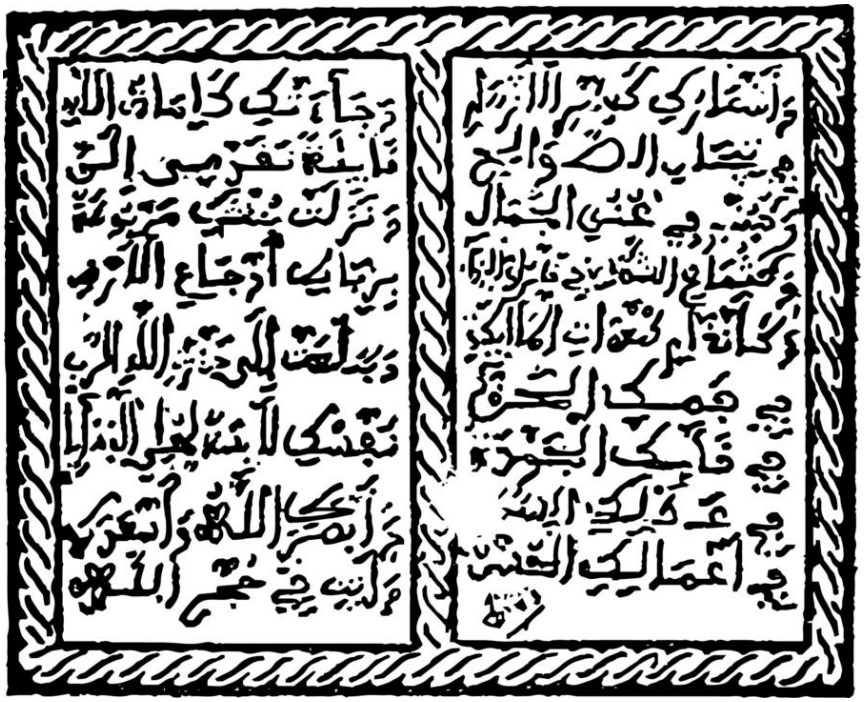


Figure 9: Verse of the Quran for Amulets

It is necessary to achieve benefits that one desires by means of talismans and amulets, acquiring the supreme perfection for the constant practice of virtue. To this end, it is helpful to exchange laziness for diligence, lust for chastity or the moderate use of pleasure, vanity and pride for patience and humility, and so forth. As we correct our shortcomings, we progress on the path of supreme perfection that will make us worthy to acquire the gift of ruling over ourselves and subjugating our wills and the freedom of will of creation, both spiritually and physically.

Do not forget the warnings that one must be patient and long-suffering, since by failing these virtues, it will be difficult to possess the secret science and true wisdom that can be achieved only by force of perseverance in the investigation of natural and spiritual things.

5.13 The Special Secret of Solomon

It is greatly important that one knows how to make the mirror that served the cabalistic sages following the great Solomon, son of David, who was endowed with wisdom and possessed the occult sciences. This mirror is made in forty-eight days, beginning with a new Moon and ending with the second full Moon. In this mirror can be seen all hidden things that may be desired, if it is the will of the higher spirits. During this time, one is to commit no wrongdoing, nor should one have any evil thought, but rather one is to perform many works of piety and mercy.

Take a shining and well-polished plate of steel, and write at the four corners these names: Jehovan, Eloim, Mitraton, Adonay. Put the plate in a sheet of clean canvas, clean and white, and

when you see the new Moon the first hour after sunrise, go to a window and looking at the sky and at the Moon with devotion, say:

> O, king eternal and universal! You who rule over all things and know all mysteries, deign to grant me the gift of eyes that see all, and grant that the angel Azrael appear to me in this mirror.

Prepare new kindling, made from laurel wood, and burn them, casting perfume onto it three times and saying:

> In this mirror, through this mirror, and with this mirror, I hope and desire to be wise, by the Highest Will and by the mediation of the angel of light, Azrael.

Say this prayer three times while throwing perfume on the fire, after which, blow on the mirror and recite:

> Come, Azrael, and indulge yourself in my company in the name of the one who can do all things and who ordains all things with infinite wisdom. Come, Azrael, in the most holy name of Jalma, come in my name to this mirror and with love, joy, and peace, show me the things that remain hidden from my eyes.

After this, lift your eyes to the sky and say:

> O supreme Spirit, who puts all things in harmonious movement, hear my prayer; may my desire be agreeable to you! Grant that Azrael who appears in this mirror and fulfills your servant to satisfaction, who blesses You who reigns supreme through the ages of ages. Amen.

When you have recited these invocations, lay the left hand on the mirror and extend the right to space. Repeat this ceremony for forty-eight days, at the end of which or perhaps before, the angel Azrael will appear in the image of a handsome youth. Thus you may ask whatever you wish to be shown in the magic mirror.

5.14 On Necromancy, or the Art of Evoking the Dead

Much discussion has been given to the invocation and consultation about the things that come through by means of the *manes*, who appear to us as the dead, and to whose shadows we might wish to consult. This type of divination was practiced with great fervor by the Greeks, who received oracles which are certain answers about the future. There existed magicians who presided over these acts and who demanded that sacrifices were made to the spirits of the dead that they might have them, without which they would remain deaf to the questions they had. Saul, having consulted with a necromancer, saw the shadow of Samuel, who predicted all sorts of things.[27] The emperor Basileios, who ruled in Constantinople, having lost his son Constantine whom he infinitely loved, was devoted to necromancy, and on the advice of a heretical monk called Santabrenus to call up a ghost who bore an extraordinary resemblance to his son. In Salamanca and Toledo in past centuries, there were schools of necromancy in deep caverns, attended by not a few sages.

To evoke the dead, place the Ring of Solomon on the heart finger of the right hand, lift your spirit to God, and place the hand over the heart of the corpse and say:

[27] Samuel 28:3–25.

> I conjure you, you creature who was and are no longer, by the spirits whose names are engraved on this magic and magnetized ring, that you attend to my call and answer the questions that I shall make to you.
>
> Again and again I conjure you, that your lips speak the answers to that which I ask, by the miraculous power of this sacred ring, the representation of that which Solomon possessed during his life.

Having your hand on your heart, ask your questions, and if you are worthy and virtuous, it will obey instantly.

6 Sorceries

Sorceries are those spells that are formed through practical and ceremonial magic, serving us to achieve those things that by natural means would not be possible to acquire. In this section, we put those that are most useful for the necessities of life or for us to achieve the things we desire.

6.1 To Bind a Person, or, the Invocation to Saint Helen

To prepare this spell, take a medal of Saint Helen, placing it on a cloth of green silk, and for the ritual nail in three small gold nails. Further, an object is needed, such as a figure or a picture, which is dedicated to the person to be bound in which one nail will be put in as indicated in the following Invocation of Saint Helen:

> O glorious Saint Helen, most loving mother of the great Constantine, the Roman Emperor; You, who being a daughter of the king and queen, were the Mount of Olives by your tender loves for the divine Jesus.
>
> I require your powerful intercession to achieve what I desire. By these three nails of our Lord Jesus Christ, imitating those that you had, one I give to your son, the great Constantine and likewise for your blessed image; the second I submerge in the water as you submerged yourself in the waters of the sea for the salvation of sailors; the third I nail in this object dedicated to N. that it may nail his heart, so that he can neither eat, nor sleep in beds, nor sit upon one, nor talk to men or women, nor have a moment of respite, until your intercession may surrender to my desires.
>
> If this that I desire be granted to me through your intercession, I will be one who loves you sincerely and devotedly for all my life, world without end. Amen.

6.2 Another Way to Bind a Person

Take a gold ring, never worn, in which has been set a diamond, and wrap it in a piece of silk. Place it on the heart and wear it for nine days and nine nights. After this, take the ring and with the light of the sunrise shining upon the ring, inscribe the word "Scheva" on the gold. Place three hairs each from three people you desire with the ring; these are placed in a green bag and worn over the heart for six days. After the aforementioned is carefully stored in the back for this period, say:

> It is my most earnest desire that, just as the hair of the whore is placed with my own, so too may our bodies and souls be placed together in loving embrace during the times of our lives and residence on this planet. So be it, by the virtue of Screva, so be it.

The foregoing ceremonies are made, it only remains for the beloved person to be obtained that they accept the ring and use it, for when this is achieved, the magic spell will be successful in a surprising way.

6.3 To Make Someone Fall in Love

On the 24^{th} of June in the morning before the rise of the Sun, collect the plant elcampane, dry it, and reduce it to dust with ambergris; put the combined powder in a bag on your heart for nine days. Give a small amount of the powder to the person you desire to love you in food or drink, and they will surely love you.

6.4 Another Way to Make Someone Fall in Love

Take the hearts of a female swallow, a male pigeon, and a male swallow, mixed with a few drops of your blood; chop them up with the white-handled knife and dry it in the oven until it can be reduced to a powder. This done, the dust is to be given in food or drink to the person that you desire to obtain.

6.5 For a Woman to Know Her Future Husband

The woman is to take two small branches of white poplar that she will then tie into her stockings with a band of white thread, and before bed she is to place the stockings under her pillow and then to rub her temples with a small amount of blood taken from a live hoopoe while saying the following prayer:

> Kivios clamentísi me qui Abraham serviis tuus de diste urorem Earam et filio ejes-obedíentísimus. por admirabile signura indicati Rebecam; usorem; usorem indica mihi ancille tuc quem seni napture vivura per ministerium Bulideth Ansaibe, amén.[28]

This ceremony is made for nine nights, placing the pillow and socks at the feet in bed. If this has been done well, she will see in a dream the man she will marry.

6.6 For a Man to Know His Future Wife

The man is to take crushed coal, fine magnetic sand, and blood from a white male pigeon. They will form a paste which is to be placed in a large fig, with everything wrapped in a piece of blue taffeta cloth, and the man is to hang this around the neck as an amulet at bedtime and place a bundle of myrtle under his pillow. When he is to lie down, he is to say the say the same prayer as above but substituting "ancille tue quem seni napture vivum" for "Servo tua quam sine nupciorme suoren".[29] He is to lie with his head at his feet for nine nights.

6.7 To Placate Anger

Repeat the following three times:

> With two I watch you, with three I tie you,
> I drink your blood, and I break your heart.
> Christ, yield and give me peace.

[28] Corrupted Latin, from "Kyrie clementissime, qui Abraham servo tuo dedisti uxorem, et filio eius obeientissimo per admirabile signum indicavisti Rebeccam uxorem, indica mihi servo tuo quam nupturus sim uxorem, per mysterium tuorum Spiritum Baalibeth Assaibi Abumastith. Amen." In English, "Most Merciful Lord, who has given Abraham your servant his wife and his most obedient son by the admirable sign that you showed to Rebecca his wife, show me, your servant, the wife I might be married to, by you mysterious Spirit Baalibeth Assaibi Abumastith. Amen." This seems to misinterpret Rebecca, the wife of Isaac, as the wife of Abraham, who was married to Sarah.

[29] Again corrupted Latin, from "serva tua qui sim nuptura virum". In English, "[show me] your servant the man whom I might marry".

6.8 To Call the Dead and Deliver from Evil

Place in a bag of white cloth a whole head of garlic, mint, parsley, salt, and incense. This is to be put in seven different fonts of holy water, and one is to say while dipping the bag in each font: "Deliver me from my enemies who wish me ill."

6.9 To Attract a Person who has Left

Obtain a small, greenish, and hard (unripe) lemon, three yards of white glossy ribbon, and 50 new small pins. Insert a pin at the top of the lemon or at the tip, two at the bottom, and the others are nailed at the sides forming a cross around the lemon. This done, make the following prayer for nine days at the hours of noon and midnight: "N., I will not let you live, rest, or appease you. N., you come to my house to look for me. I wish that you cannot live nor appease anyone in any part of the world while you rest should not not look for me." Pray the Creed for the passion and death of our Lord Jesus Christ, and say: "This creed I use against N. for my intention that N. forgets the people they concern themselves with except for me, by the virtue of this lemon and by the love I have."

All this is repeated seven times, tying a not in the ribbon each time in the center. When you have seven knots, place the lemon tied with the ribbon on the left side, where it should be left for nine days without anyone knowing lest the person against whom this is done finds out or touches it, then the charm will be lost and you will have to make another.

The prayer is repeated for nine days at noon and midnight, but the operation of nailing the pins and making the knots, which should only be done one time. The lemon can be placed in a small bag to put it on the left side, but it is crucially important that this is used with the ribbon of seven knots.

6.10 Luck of the Black Cat

Arrange to have a black cat, and every Tuesday at midnight, rub its back with a little ground salt, reciting the following:

> O Sovereign Planet! You who in this hour rule with your influence over the Moon,[30] I conjure you by the virtue of this salt and this black cat, and in the name of God the Creator, that you grant me all kinds of fortune, as in health, as in peace and wealth.

6.11 Marvelous Incense against Witchcraft

Take grain incense,[31] storax powder,[32] powdered myrrh, dry laurel, garlic peels, and cloves, and throw everything into a brazier. As the smoke rises, say the following prayer:

> Jesus Christ entered the House of Jerusalem, and at once evil left and goodness entered; so too do I ask Jesus that evil leaves this place and good enters for my sake by this incense, amen.

Then asperge the house with holy water.

[30] Midnight on Tuesday roughly corresponds to the third planetary hour of the Moon on this day.
[31] Frankincense.
[32] Either true storax or benzoin, but likely the former.

6.12 Spell of the Magnetic Stone

Take a piece of magnetic stone and go to a church where they will say Mass or have two candles burning.[33] Approach a font of holy water, place some salt on the magnetic stone, and put it into the water saying the following:

> Lodestone, I baptize you in the name of God the Father and God the Son, do I baptize you. You are a magnet, you will be a magnet, and for my luck and fortune you will be called.

This done, kneel in the center of the church holding the stone in the right hand, and say the Creed. Everything done in this way should be performed with great devotion. After this, return home, and take a bag of wool saying:

> Beautiful and enchanting magnetic stone, who walked with the Samaritan woman, to whom you gave luck, beauty, and men, I put gold with you for my treasure, silver for my house to be kept above poverty, copper[34] that you may remove envy and wickedness from me, and wheat so that N. may be my spouse.

The last part about wheat is said if the enchanter already has a partner that they wish to marry. If this is not the case, this should be replaced with "... and wheat so that you may give me a good spouse."

These ceremonies are made having prepared scraps of gold, silver, copper, and a few grains of wheat. All of this is placed into the aforementioned bag. Every Friday, take a small amount of smooth *aguardiente*[35] in a glass and put the magnetic stone into it, praying the following:

> O beautiful magnetic stone, who walked with the Samaritan woman, you have given luck and beauty to men, and to me you will give luck and fortune.

After this is said, put the magnetic stone back in the bag, drink the *aguardiente*, and put into the bag some scraps of iron, which can be obtained from any locksmith. *Aguardiente* and iron are the food of the stone, without which it would lose its effectiveness and die.

6.13 Philtre Against Love

If you wish to stop loving a person unworthy of your love, perform the following ritual. Choose a particular Monday when the Moon is waning, and at midnight, after the rooster has driven away the demons with his song, leave the house and go to the edge of a stream, a pond, or the sea. Put your bare feet and take three flowers of Circe,[36] saying the following each time:

> O, prohebir renevecute remerio amoris interno![37]

[33] This implies during Holy Week and Advent in Catholic traditions.

[34] Original text has "coral", which disagrees with the rest of the text.

[35] Distilled spirits, not unlike rum or cognac, often drunk in South and Central America.

[36] An allusion to the herb *molu* from Homer's Odyssey, the herb that Hermes gave to Odysseus to counteract the magic of Circe. Likely candidates for this flower are snowdrop, African or Syrian rue, and mandrake.

[37] Badly corrupted Latin. My hypothetical original is "O, prohibe me verecundemur remedio amori interno!", or "O, keep me from being ashamed, as a cure for internal love!"

Turn back home before the rooster crows and put the three flowers in a vial, with half a spoonful of eaves.[38]

The early Christians used and still use a vial in a window under the influence of the stars. During this time you will make an extremely vigorous fast for thirteen days, and abstaining also from all kinds of spirits. On the thirteenth day, place in the vial a spoonful of honey that was obtained in the autumn. At noon, while fasting, you shall take this philtre to the person you wish to forget and, saying the magic words from before, seek to find the person you wish to forget. Without looking at them and without engaging in an argument with them, you will cease to love them.

This philtre also has the power to free the right shoulder from the Devil by saying:

> Satan, take your hand and leave.

6.14 Magical Philtre to Gain the Favor of a Woman

Take an ounce and a half of candy sugar or rock sugar and pulverize it roughly in a new mortar on a Friday morning, saying the following while you crush the sugar: "Abrasax, Abracadabra". Mix the sugar with half a pint of good white wine, and keep the bottle in a hidden cave or in a room covered in black cloth for twenty days. Each morning, take the bottle and shake it for about a minute, saying "Abrasax". At night, do the same for about three minutes, saying "Abracadabra" three times. After the twentieth day, transfer the wine to another bottle, putting in two grains of white mustard to complete the philtre. After three days, stir and strain the philtre. Give it to the person you wish to follow you as you invite them to eat. If you can manage to get them to drink half the mixture, it is sure that you will see your desire satisfied.

6.15 Prayer to Get Rid of a Soldier

Repeat the following three times with great devotion:

> Lord and Creator who did not want your tunic split into pieces yet it was played in lots, give me grace that I may freely leave these lots today. Lord, deliver me; Lord, deliver me if you wish.

6.16 Prayer to Preserve One from Evil Spirits

Pray the following:

> O almighty Father! O Mother, the most tender of all mothers! Oh, admirable exemplar of motherly tenderness! O Son, the flower of all sons! O form of all forms! Soul, spirit, harmony of all things. Keep us, protect us, lead us, free us from all evil spirits who plague us continually without us knowing. Amen.

[38] This entry appears corrupted, but is otherwise very similar to that given in 7.10.

6.17 Spell of Salt

The method of divination performed by salt is called "alomancy". Salt has always been held as sacred; among the Romans, it was a bad omen for a meal one was invited to if anyone slept before putting away the salt shakers. Early Christians employed and still use salt in some of their religious ceremonies, such as baptism, the symbol of wisdom. Many people consider it a statement of great misfortune when a salt shaker spills on the tablecloth.

To ward off this evil effect, take with the knife-point a little spilled salt and throw it above the right shoulder, saying:

> Satan, take your hand and leave.

This said, the Devil will flee, and there will be nothing to fear.

6.18 Prayer to Win at the Lottery

It is necessary before retiring to bed to devotedly recite this prayer, after which you should place it written with magical ink on virgin parchment under your pillow. While asleep, the presiding genius of your life will descend from the planet under which you were born and will appear to your own spirit, temporarily removed from the dull senses of the body. The spirit will state the time, place, and the number of your ticket, should you be of those chosen to win.

> O mysterious Spirit that runs through all the threads of life! Descend unto my humble abode. Enlighten me to achieve, by the secret fortunes of the lottery, the prize that may give me fortune, and with it, happiness, well-being, and rest. Enter into my soul; examine it closely. See my intentions, that are pure and noble, and guide me to goodness and the benefit of myself and of mankind in general. I do not desire wealth so as to show myself selfish and a tyrant; I desire money to buy the peace of my soul, the happiness of those whom I love, and the prosperity of my business.
>
> However, if you know, o sovereign Spirit who is the key to infinite wisdom, that I do not even deserve fortune and that I should yet spend many days on the earth in the midst of the bitterness and battles of poverty, your will be done; I resign myself to your decrees, but remember my sound purposes, the fervor with which I invoke you, the necessity in which I find myself, so that on the day for which is written in the book of my destiny, all my vows may be satisfactorily completed, that are exposed with all sincere truth and worry.

Do not lose hope if perchance the Spirit does not come to your first calling. Your prayer is always heard and remembered; after all, when it is proper for you, fortune will infallibly come into your hands. But do not fail to recite the aforesaid prayer in the form that it is made. It is convenient, in all cases, to play the first number that is shown to your imagination upon waking from a magic sleep.

6.19 A Special Way to Bind a Man

A woman who wishes to secure a husband or lover she is with is to take three yards of white ribbon and make seven knots in it, placing in each knot a pair of open scissors in the form of a sword or cross. She is to take a small magnet and place it in a small bag together with a silver coin that is

stamped with the arms of Spain (in the center of which the shield has four lines forming a cross), to which she is to add a talisman of Venus, for greater surety. This done, it only remains to fix the scissors knotted together to the bag with white thread.

For this spell, the knotted band should be tied to the waist seven times. The man on whom the woman uses this spell will not be able to find pleasure with anyone else besides her, but it is absolutely necessary that he remain ignorant of the existence of this spell, since at the moment it is hinted at to him, the spell will be lost.

To undo the spell, simply cut all the knots while saying: "I hereby release N. from the spell of that crosses knots and works the medals upon him, for whom I cut and destroy the spell that I had made with its virtue."

6.20 Recipe to Force a Man to Stay Faithful

Take the bone of the foot of a black dog pup of the breed called Chinese, which has no hair, and fill it with a piece of bread in an open hole. Wrap all this in a piece of red velvet, perfectly suited and sewn. After unstitching the part of the mattress that is between where the husband and wife sleep, put the aforementioned wrapping inside; in this way it will not be uncomfortable for the married couple to lie on it.

This done, the woman is to act in a manner most friendly and obliging, agreeing in everything with the will of the husband. Try to not laugh when the husband is sad, and promise help to him, and comfort him when by chance his own luck is against him, feigning resignation if it is believed that the husband has a mistress.

At night, when going to sleep and upon waking up in the morning, give him a glass of milk with a beaten egg, sugar, cinnamon, and cloves. In the event that the milk was not approved of by the husband, prepare instead a glass of good wine with the same ingredients indicated.

Remove as much clothing as possible, when sleeping with him, bringing the body as near to the husband as possible to transfer the sweat and heat of the body to his.

Always have prepared a treat for the husband when he returns from the road, showing that you do not stop thinking about him. Afterwards, give him a kiss, or many kisses, on the mouth.

If the man be rude or rough, never contradict him. If docile but fickle, always show yourself to be greater than him in his sentiments and acts.

This recipe has an indisputable effect.

6.21 To Force Women to Tell All

Take the heart of a male pigeon and the head of a female frog, and then dry it well and reduce it to a powder, filling a bag with this powder that is perfumed with a bit of musk. Leave the bag under the pillow of the woman while she sleeps, and after fifteen minutes you will know that which you wish to discover. Afterwards, remove the bag.

6.22 Recipe to Be Happy in Homes that are Bought

Take a green frog and cut off the head and feet, six Sundays after the full moon in September, leaving these pieces to soak in rosemary oil for twenty days, removing them from the oil afterwards at the twelve strokes of the clock at midnight. Expose the parts of the frog for three consecutive nights in the light of the Moon, then heat them in a new pot, mixing them with a little cemetery dirt, precisely from the land where is buried someone from the family to whom this recipe is dedicated.

Whoever makes this recipe exactly as indicated may be certain that the spirit of the dead will watch over their person and all that they by, and that the magic of the toad will watch over their interests.

6.23 To be Loved by Women

Before anything else, it helps to briefly study the character or genius of the woman to be conquered, and to direct and regulate one's manner of conduct in accordance with the result to be obtained from this knowledge.

It will be useless to recommend a suit, according to the resources of each, if one is not elegant or rich, but one the less it should be immaculately cleaned. The man who is a pig is incapable of falling in love. It should be noted that this cleaning is not required for clothes but also for the entire body.

This first condition observed for six months, take the heart of a virgin female dove, and make a (female) snake swallow it; the snake, after some time, will die. Take the head of the snake and roast it on a slow and low fire, and reduce it to powder by crushing it in a mortar after adding a few drops of laudanum. When you wish to use this recipe, rub your hands with a part of this preparation. The effect is secured.

6.24 To be Loved by Men

The woman is to rub her hands with the preceding recipe, and further she is to perform the following ritual. Let the woman who seeks the man get from him a coin, medal, pin, or another object made of silver that he has carried for at least 24 hours. Approach the desired man, having the aforementioned object in the right hand, and with the other a cup of wine in which has dissolved a pellet, about the size of a grain of millet, composed of the following: the head of an eagle, a thimbleful of hemp seed, two drops of laudanum, and six drops of her own blood, taken from her menses in the same month.

After the individual has drunk the cup of wine with this mixture, he will love the woman who gives it to him by force. She may renew the effects of this once a year.

6.25 To Have Happy Dreams

This can be achieved in various ways, by means of figures, signs, words, or enchantments, such as by a preparation of opium and hemp, mixed in a particular proportion, such as the following: four ounces of hemp seeds with a half ounce of solid opium, adding to this mixture a grain of musk, and pouring it all into a quart of fortified wine.

This preparation is used by wetting a rough washcloth with it and applying it to the forehead when retiring to bed.

Also it is sufficient, on occasion, to obtain the same goal, before retiring to bed to eat an apple of the queen, taken on the day of Saint John as the Moon rises.

6.26 To Have a Naked Woman Dance

Take wild marjoram, verbena, and leaves of myrtle with three leaves of walnut and three of fennel, all taken on the morning of Saint John before sunrise. After this, dry everything in the shade,

crush it to powder, and pass it through a silk screen. When you wish to use it, throw it into the air where there is a woman, and the effect will happen instantly.

6.27 To Know Whether a Woman be Unfaithful

It is certain that one can know if his wife is faithful or unfaithful to him if a fine diamond is placed on the head of a woman who is sleeping, at an opportune time. She is unfaithful if she is startled awake by this, and chaste if she embraces her husband with love.

This method has a most certain effect, and has been performed countless times having the results as mentioned except under extraordinary circumstances.

6.28 To Prevent a Woman From being Unfaithful

Take a handful of the woman's hair, selecting the longest, burn the hair on ignited charcoal, and pour the ashes on a bed, couch, or any furniture that has been rubbed down with honey.

Let the man sit on that piece of furniture as soon as possible. The woman will not be able to love anyone more than him, or have any pleasure in being courted by another.

6.29 For a Woman to be Loved by a Man She Wishes

Take hair from the beard of a man that the woman wishes him to love her, as close as possible to the left ear of the man. Take this with a silver coin that he has carried for at least half a day. Put the hair and coin in a stone pot and boil it with wine, adding rue and sage and removing the coin after half an hour.

When the coin is to be used, the woman is to take the coin in the left hand, approach the man, and say "Rose of love, flower of thorn" loud enough for him to hear, touching him lightly on the left shoulder with the coin. The man will follow her everywhere.

6.30 Prayer to Preserve from Lightning

Around the arm, throat, or waist of an image of Saint Barbara tie a white ribbon, which serves as a talisman for the one who will use this. When a storm begins, light a tall candle, about a hand-span in height. After washing the face three times with holy water, say the following prayer each hour:

> In you I put my trust, oh my Lady, that you pray for me to the one who died for those who sin. As I have this holy ribbon, so too do I have a pure soul and pure intentions. Preserve me, o Lady, if I am worthy of your protection from the terrors of lightning.

6.31 Recipe to Win Games

Carve a fig of jet stone, particularly with an unused steel tool. Take the fig to the sea, the fig suspended by a belt of Saint Lucy, and step on the foam of the waves three to seven times. After this, say the Creed three times very quietly, and offer to Saint Lucy a tall candle. The game-player is to wear this fig around the neck when playing, without exception taking care to not be blinded by ambition or dragged along by greed.

6.32 The Magic of the Egg in the Night of Saint John

On the eve of the Feast of John the Baptist, the 24^{th} of June, let dew settle on the egg of a black hen; break the egg into a bowl of water. In the morning, at sunrise, go to look at the mixture, and you will see your fate and the work you will accomplish in this life.

The same ritual can be done on the eves of the Feasts of Saint Anthony and of Saint Peter.

6.33 Recipe to Bind Lovers

Buy a rod of ribbon, and upon leaving the store, look at the sky and say:

> I see three stars in the sky, and Jesus is the fourth, and I tie this ribbon to my leg that N. cannot eat, drink, or rest while he will not marry me.

Say this three times and tie seven knots on the ribbon before tying it onto the leg, and always have it attached onto you. It is especially important that the target of the spell remain unaware of the ribbon.

Do not lie down in forgetfulness, precisely because the stone pot stays in the fire; the ardor of the man is measured by the heat of the wine.

6.34 To Cure Rheumatism

Place common oil and earthworms; leave this in warm manure for nine days and nine nights, then cook the mixture in a pan. Rub it on the body, for relief is assured.

6.35 A Special Way to Cause a Spell over Dogs

Cut a few strings of sheep-gut or sheep's tripe. Hold them in the armpit for an hour, then throw them to a dog that you wish to bewitch. As the dog eats the first piece, it will abandon its owner and will follow the person who has given the sheep-gut to it.

7 Magic of the Chaldaeans and Egyptians

7.1 Spell of the Toad with Eyes Sewn Shut

This class of spell is very easy to make, according to Saint Cyprian, who has great power over all. In the book of his history as a magician, it is said that the toad has a great invincible magical power, because the Devil has a pact with it, as it is always the food that Lucifer gives to the souls that are in Hell. Thus, we show the spells and charms that can be made with the toad with what follows. In all the following spells, the sex of the toad should agree with the sex of the target, such that if the target of the spell is a man, the toad should be male, and likewise if the target is a woman, the toad should be female.

Choose an old toad, and take the toad with the right hand and pass him over your belly five times, mentally saying the following:

> O toad, little toad, just as I pass you over my belly, so too may N. have no peace or rest until they come to me with all their heart and all their body, soul, and spirit.

Having said these words, take a very fine needle and thread it with thin green silk, sewing the eyelids of the toad, taking the utmost care not to harm the eyes, lest the person you desire enchanted be made blind. Only sew the skin around the eyes from the bottom to the top, so that the toad may have eyes sewn shut but otherwise suffering no damage. Afterwards, say the following:

> Toad, by the power of Lucifer, the prince of Belzebuth, for you I have sewn these eyes, so that the toad may make N. to have no peace nor rest in any part of the world without my company and that he may run without me blind towards all women.[39] May he see me and only me, and may he only have me in his thoughts.

Place the toad in a small vessel, such as a pot or vase, and say:

> N., here you are a prisoner, bound up without seeing the Sun or the Moon, until you love me. I will not release you from here; here you are a captive, a prisoner, just as this toad.

The small container in which the toad is placed must contain some water, and be given fresh water every day.

7.2 Spell of the Toad with Mouth Sewn Shut

Take a big and healthy toad and sew its mouth shut with black silk thread, and after having stitched its mouth shut, say the following words:

> Toad, I, by the power of Lucifer, Belzebuth, and Astaroth, and by all the infernal spirits, I condemn you, N., that you may not have even one hour of health, as I have put your life into the mouth of this toad, and just as this toad shall die slowly, bit by bit losing its life and health, so too will this happen to you by the power of Lucifer, of Belzebuth, by Astaroth, and by all the infernal spirits.

[39] Or men, depending on the sex of the person to be enchanted

As before, put the toad in a small pot or vase of with water and refresh it with new water daily until it dies. It should be held in mind that, if you repent of the spell after it has been made and begun to take effect, you can easily undo it by taking the toad from the pot, unstitching its mouth, and be given cow's milk for five days. When taking the toad out of the pot to undo the spell, say the following words:

> By the power of Lucifer, of Belzebuth, of Astaroth, and of all the infernal spirits, it is my will that this spell that hangs over N. be undone and that they recover their health according to my desires, just as this toad will recover by my care.

7.3 Spell of the Toad to Make Others Love and Marry Against Their Will

Suppose that a lover desires to marry their beloved, or with a person they wish, even though they may not and they may want anything else, within a short while, suppose also that the individual who wants a woman wishes to marry or unite with them remains not only cold to the idea but do not desire marriage or union with them. In this case, you can lead them and make them change, first their ideas and then their feelings, according to the following procedure.

Take an object of the one who has fallen in love and wrap it around the belly of the toad, and after this, bind the feet of the toad with a red ribbon, and put it into a small vessel or pot with soil mixed with a little cow's milk. After this, say the following words, taking care to place the face in the mouth of the pot and speaking directly into it:

> N., just as I have this toad prisoner within this vessel, without seeing the sun or the moon, so too may you see no other woman*(or man) neither married nor unmarried nor widowed. You only have to fix your thinking on me; and just as this toad has its legs bound, so too may yours be bound and unable to lead you anywhere but to my home; and just as this toad lives within this vessel, consumed and mortified, so too may you live as long as you do not live nor unite with me.

Having said these words, completely cover the vessel so that the toad cannot see the light of day; afterwards when you have obtained your desire, release the toad, carefully removing the object wrapped around its belly without any harm, with it understood that any harm caused to the toad would cause the same suffering on the target of the spell. This operation can be done equally on men or women.

7.4 To Make and Undo an Evil Spell

Take a black toad and stitch its mouth shut with black thread. Afterwards, bind the fingers of the toad with strands of black wool, one by one, forming a figure like two bundles and, taking the main strand of the wool, suspend the toad in a chimney with its belly facing up. At midnight, call the Devil who is Lucifer at each chime of the clock, and afterward, circling the toad, say the following words:

> Unclean vermin, but the power of the Devil, to whom I have sold my body but not my spirit, I command you that you leave to N. not enjoy a shadow of joy on earth. Their health is placed within the mouth of this toad, and as it shall die, so too may N. die, against whom I conjure three times in the name of the Devil, of the Devil, of the Devil.

The next morning, place the toad in a clay vessel and cover it tightly.

To undo the effects of the spell, assuming that the person suffers too much due to it, remove the toad from the vessel and give it fresh cow's milk to drink for seven days after unstitching its mouth.

7.5 To Make a Man Like Nobody except His Woman or the Woman with whom He Lives, or v.v.

Take a beautiful and young toad, and stitch its eyes shut with black silk, taking caution (as has already been said) not to damage the eyes. This done, proceed with the ritual in the same way as the last, substituting the words to be said with these:

> Unclean vermin, in the name of the Devil, to whom I sold my body but not my soul, I have stitched your eyes, that it may make the spell against N., so that they may like no other person but me, and walk blind to all other people.

Suspend the toad by the fireplace of the kitchen for twelve hours, afterwards placing it, if still alive, in a pot or clay vessel, tightly covered. Then say the following words for enclosing the toad in the pot:

> N., you are here prisoner and bound and will not see the light of the sun nor the moon until you love me with all your heart. Stay there, Devil, Devil, Devil.

In this as in the other recipes, you must daily replace the water with fresh water in the pot with the toad.

7.6 Recipe for Speeding Marriages

Take a black toad and bind its belly with two ribbons, one red and the other black, so that they hold an object of the person you wish to enchant on the belly of the toad. Place it immediately in a pot of clay, saying these words:

> N., if you love another who is not me, or give your thoughts over to another, the Devil, in whom I entrust my luck, will imprison you in a world of sorrows, in the same way as I lock and imprison this toad, and from whence you will not leave if it is not to marry me.

Having uttered these words, cover the pot well, daily refreshing the toad with cool water which is essential for its life. The day the marriage is made, the toad is to be released, taking care to leave the toad by a pool of water and not mistreating or harming him, for otherwise, the marriage will take place but life would be unbearable for both people.

7.7 To Cause the Evil Eye

Take two eyes of a male lion and set them in the light of the moon when she is in her first quarter. When they are well aired, put them in an infusion of some peppercorns in a bottle of stale white wine which you will leave to collect the dew, when the moon is still in her first quarter. Once this is done, strain out the wine with a fine cloth and add a tablespoon of honey. Afterwards let it stay locked in a room where light does not enter for 24 hours, after which you are to drink a glass, elevating your spirit and saying these words:

Lucifer, Belzebuth, Astaroth, lend me your infernal power against N. Amen.

Then you may go search for the person, with your eyes lowered without looking at anyone that you do not wish to cause evil, and after encountering the person, look directly at him for a few minutes mentally proclaiming:

By your strength, Lucifer, Belzebuth, Astaroth, fulfill my desire! Amen.

It is proven that, by carrying out this experiment in a targeted way, the person against whom you direct the evil eye will immediately suffer the effects of your malice.

7.8 Recipe to Obtain a Woman

Saint Cyprian has said that, before anything, one should study the character and inclinations of the woman that this is attempted against so that one can regulate their conduct in such a way to fulfill the desires of the woman. One should certainly bear in mind that women are enraptured by the good presence and bearing of those who wish to obtain their favor. This is the first thing to be observed.

After this, and after having declared to the woman that one desires her, and that one has the intention to love and serve her, take the heart of a virgin dove and give it to eat to a snake. The snake, after some time, will die. When this happens, cut off the head of the snake and dry it over a low heat or on a hot iron plate. After this, crush the head into powder in a mortar, and add a few drops of laudanum. Whenever it is wished, rub the hands with this preparation immediately before embracing the one who is loved.[40]

7.9 Recipe for Men to Give Up Desires for Women

In addition to the indications noted in the previous recipe, such as that one should study the temperament, genius or inclinations, and cleanliness, the woman who will execute this spell is to obtain from the man of their choice a coin, a medal, a pin, or any object or piece of one, such that it is made of silver and the man has had it for at least 24 hours. This obtained, the woman is to approach the man having in their right hand the silver object and offering him a glass of wine with the other, in which is thrown a pill the size of a small grain of millet, made from one eel's head, hemp seeds that fit on the fingertips, and two drops of laudanum. After the man has drunk this wine, inevitably he will be bound to love the woman who struck him, not being possible for him to dodge the duration of the spell, the effects of which can always be renewed without any inconvenience.[41]

However, if the man were so strong that he should resist the drug, or if it does not work with the desired speed and efficiency, the woman should invite him to take chocolate, tea, or coffee in which are mixed two fingers of powdered cinnamon, five cloves, quarter of a pod of vanilla, and enough scraped nutmeg to fit onto the fingertips. Immediately after putting in the cloves, take them out again, and put in two drops of a tincture of Spanish fly.[42] When the woman does not have much time to secure and seize the man, it will suffice to use only the spice mixture without the use of the tincture of Spanish fly. We are not to hide the fact that when the man, to enjoy the tea, coffee, or chocolate, may notice that it has a strange taste (when the woman knows and desires him) may

[40] This spell is similar in tone and content to that in 6.23.

[41] Similarly, this part of the spell is highly similar to that in 6.24.

[42] Cantharidin, a poisonous substance derived from blister beetles, sometimes known as an aphrodisiac.

attribute its causes to the use of good seasoning of known substances, such as in the changes of the goods sold in shops, and the like.

When the woman, generally endowed with better discrimination and insight than men, suspects that he has escaped from her, either because another stole him or that he has begun to look askance at others, especially because of an increase in him disliking her, if the woman wishes to keep him and regain her dominion over him, she is to proceed as follows: repeat the medicine above every fortnight, and between these intervals inviting him to lunch or to a meal generally, she is to give him at lunch an omelet prepared as follows: scrambled eggs very well beaten, adding two drops of tincture of Spanish fly, and beaten eggs poured from one shell to the other saying:

> May this fire that devours me pass to the heart of N., just as these eggs pass from one to the other.

Repeat this operation of the omelet three times, the omelet served hot.

In the food you give him to eat, serve him meatballs that you have carefully one by one passed them around your sweating body, over the chest and belly and holding them for a moment under the armpits. Then serve him roasted virgin pigeons and fried swallows. You should serve both meals with a cup of good coffee brewed by the tail of a shirt, with which the woman is to have worn to bed for at least two nights.

7.10 Against Love

If you want to stop loving a person unworthy of your affection, take the following philtre:[43] on Monday when the moon is waning, at midnight, after the rooster with his crows has driven away the infernal spirits out, leave the home and turn to the bank of a creek, a pond, or the sea, standing in the water with bare feet, and then, with feet still wet, pluck three flowers of Circe, saying to each one:

> Phebus geneoen te remedio amores internos.[44]

Afterwards turn home before the rooster sings again and place the three flowers in a flask with half a tablespoon of good white vinegar, and then you will place for thirteen nights the flask in a window under the influence of the stars, and during this time you will make an extremely rigorous fast, abstaining from alcohols of all kinds; on the thirteenth day you will place in the flask three spoonfuls of honey gathered in autumn, and you will add a large glass of water from the site where you plucked the flowers. Every morning, at breakfast, you will take this philtre pronouncing with all your willpower the magical words quoted above and then you shall find the person you love, and without looking or touching them, argue with them and you will cease to love them.

7.11 Against Philtres

For any person who loves another by the influence of some philtre, they are to take the same shirt that they have worn during their affairs with both hands; they are to tuck in the head and right sleeve, and immediately they will be free of the curse.

[43] This is nearly the same ritual as given in 6.13, though the incantation differs and this appears to be less corrupted.

[44] Badly corrupted Latin, as in the other similar spell, though this is a different incantation. Likely from Latin "Phoebus generat te remedio amoribus internis", or "Phoebus makes you as a cure for internal love."

7.12 Enchantments Produced by the Seed of the Fern and Its Properties

The enchantments and spells produced by the seed of the fern are extraordinarily marvelous, as will be seen below. The prescriptions as described by the ancient magicians, especially Saint Cyprian, are always to be observed so as to understand the magic.

On the Feast of Saint John at the first stroke of midnight, place a towel or a cloth of white linen under a fern tree that has already been chosen in advance and blessed in the name of the Father, the Son, and the Holy Spirit so that the Devil cannot take over the plant. Having done this, mark out a circle around the fern, inviting inside it the people who have come to the ceremony.

The people inside the circle who wish to obtain the seed of the fern should read the Litany of the Saints aloud to force the withdrawal of the Devil, who will undoubtedly attempt to frighten those in attendance away from obtaining their objective. But, upon hearing the Litany of the Saints, all demons will withdraw from that place. After the Litany is completed, proceed to the distribution of the seeds of the fern to each person without any disputes and arguments, for this will cause the seed of the fern to lose all its virtue.

The following are the words that all present should say while looking at the fern:

> Seed of the fern, caught at midnight sharp on the Feast of Saint John, you were obtained and fell upon a talisman as which you should serve me for all sorts of magics, and as God is the divine center of Jesus, and Jesus the divine center of John, so too enchant with me any person whom you will touch.
>
> All this will be accomplished by the great God Almighty, by whom I, N., call upon you and exhort you to not fail me by the blood shed by our Lord Jesus Christ, and by the power and virtue of the Most Holy Mary, may it be with me and with you. Amen.

Afterwards, say the Creed over the seed in a cross, and make the sign of the cross over the seed. This done, the seed will have all its power and virtue after passing it through a font of holy water. The seeds are to be put into vials and covered well.

The seed of the fern has many wonders and miracles associated with it, namely the following:

1. Any person who obtains this seed to touch it to another person with evil intentions will commit a mortal sin on the grounds of using a divine instrument to commit crimes against humanity, as well as those who touch a married or unmarried woman to lead them anywhere with treacherous intent.

2. Any person who touches your seed with their own with the intent to paralyze its action in your affairs and business will incur the penalty of excommunication.

3. The seed has power against any evil spirit whatsoever that has possession over someone that they may no longer be pleasing to them by merely touching the seed, placing all their faith in our Lord Jesus Christ.

4. Touching the seed with the same faith, a person who becomes sick will be healed from whatever disease they may suffer.

5. The seed has the power to defend us from our common Enemy and his wiles, bringing us our true knowledge.

6. The seed has the occult virtue such that it works with an almost divine power, working in the following way: suppose a young woman sympathizes with a particular individual but not with us. It is very easy to make this woman sympathize with us where there was no sympathy before; whenever you stand talking to her, touch her with three seeds in your hand, and you will have enchanted her for the future.

7. When you wish a person to follow you, touch them with the seed and they will follow you to the ends of the world, and when you wish them to cease following you, touch them again with the seed in the same way.

8. There are so many properties and virtues of this seed that only a person who possesses one can inform others about its powers.

7.13 The Magic of the Bean

Kill a black cat on Saturday at the first stroke of midnight, plant a bean in each eye, in each ear, and under the tail, and bury the cat with beans in a field near your house. Cover the cat well and return to the location of the burial every night at midnight, watering the ground with only a small amount of water, until the beans have sprouted and bear more ripe beans. Cut the entire beanstalk and carry it with you home, then take the beans to dry them for your use when you wish. A bean placed in the mouth will give you the power to become invisible, allowing you to go anywhere you wish unseen. By placing a bean in the palm of the left hand and squeezing it with the finger of the heart[45] and commanding the Devil to present himself to you, he will present himself to you, putting himself unconditionally to your orders.

Be aware that when you water the beans at night, many ghosts will appear so as to frighten you off from completing your objective. The reason for this is straightforward: it is disagreeable to the Devil to him to put himself into the service of anyone, if they have not already given him their body and soul. Thus, do not be scared when he presents himself to you, because he will be unable to cause you harm. Therefore, before anything else, you should perform the sign of the Cross and pray the Creed.

7.14 The Magic of the Skull of the Black Cat

Bring a cauldron of water to a boil with firewood composed of white vines and willow, and when you go to break the boil, put inside the cauldron a live black cat, letting it cook until the meat falls off the bones. The cat should be put in a sack or a basket to plunge it into the water. After this, the bones are taken out of the cauldron with a piece of wire and, standing in front of a mirror, place each bone in the mouth one by one until your reflection disappears in the mirror. This bone has the power to turn you invisible when it is placed in the mouth. There is no need to place the entire bone in the mouth for this test; just squeezing the bone a bit with the lips or holding it with the teeth will suffice.

When you wish to go somewhere without being seen by anyone, place the bone in your mouth and say:

> I want to be in this place by the power of the black magic.

[45] The left right finger.

7.15 Another Enchantment by the Virtues of the Black Cat

When a black male cat is with a female cat of the same color, and together have intercourse between themselves, be prepared with scissors and cut off a handful of hair from both cats. After this is obtained and burnt with northern rosemary, mix this ash in a glass bottle with a few drops of the spirit of salt of ammonia, covering the bottle completely that the spirit of the salt of ammonia may always be kept strong.

Once you have made the preparation, take the bottle with your right hand and say the following:

> Ash that has been burned by my hands and cut from cats with scissors of steel, may each person that you are given to smell be enchanted. This I say by the power of God and of the Most Holy Mary, your mother. Even if God will leave His own presence and this fails me, you will see yourself upturned or dead, maimed or one-eyed.

This ceremony completed, focus all your strength of will on the bottle so as to acquire all the magical power that you desire, and when the occasion comes, give it to someone you wish to enchant to smell as a scented water. They will bow to your will like a reed in the wind.

7.16 To Take Revenge on Someone and Cause Them Evil

When you want to avenge yourself on an open enemy and that they ignore your vengeance, perform the following. Bind all the legs of a black cat that does not have a single white hair with a rope of straw. Bring the tied-up cat to some forest or crossroads, as deserted as you can find, and say the following:

> I, N., in the name of God Almighty, do command that the Devil appears before me, under penalty of disobedience to the higher rule of the cosmos. By the power of the abundant black magic, I command you, oh Devil, Lucifer, Satan, that you stay in the body of N., and further I order you, in the name of God Almighty, that you will not leave the body while I do not have anything that I have ordered you to do, and as long as you have something to do that I desire, which is ...
>
> O great Lucifer, emperor of all that is infernal, I captivate you and detain you, and I bind you in the body of N., just as I have imprisoned and bound this black cat. With the end of all that which you do that I want, I offer you this black cat, and I will give it to you when you have completed my commands.

When the Devil has fulfilled your obligation, go to the same site where you made the conjuration, and say the following two times:

> Lucifer, Lucifer, here you have that which I promised!

Then set the cat free.

7.17 To Obtain Two Imps with the Eyes of a Black Cat

Kill a black cat that does not have even one white or grey hair, and after having taken the eyes from the cat, place each into an egg laid by a black hen, taking care that each whole eye goes into a separate egg. After this is done, completely hide the eggs in a pile of horse manure. This is required since the manure remains hot and conserves heat well while the imps are being made.

Saint Cyprian says that one should go every day to the pile of manure for a month, since this is the time it takes to birth imps. While visiting the manure that contains both eggs, in which the imps are breeding, the following words should be said as a prayer:

> O great Lucifer! I offer you these two eyes of a black cat so that you, my great friend Lucifer, may be favorable to me in the supplication I make at your feet. My great minister and friend Satan, with such power, efficacy, and diligence given to you by the Divine God, I give you black magic so that you may place in all the things you give to the harm and prejudice of mankind, since I entrust to you these two eyes of a black cat so that from them imps may be born, who will accompany eternally. I give my black magic to Maria Pandilla,[46], to all her family, and to all the demons of Hell, maimed, blind, and crippled, so that here are born two imps who will provide me money, for I want money by the power of Lucifer, my friend and companion from now on.

Do all this, and at the end of the month, give or take a day, two imps will be born who will have the figure of a small lizard. Once the birth is complete, place them in a small container made from ivory or boxwood, and give them filings of iron or steel to eat. When you have the ownership of these beings of hell, you can perform whatever you may desire, such as, if you desire money, it will be enough to open a container and say "I want money", and it will appear immediately, but on the only condition that you cannot give it as alms to the poor nor give it to have a mass said, for the money comes from the Devil.

7.18 To Have Love

The bat has been one of the animals that primitive magicians have used to enchant people. When you wish it to serve you, use the following rituals for their prescribed purposes.

Suppose a young woman or some lady wishes to marry a particular person as quickly as possible; that woman should act as follows. Take a bat and pass through the eyes a needle with a strong thread. Both the needle and the thread will acquire the power for the spell, and are to be sewn in five points in a cross shape in an object belonging to the person desired. This is to be done while saying the following words:

> N., I curse you by the power of Luzbel, Belzebuth, and Astaroth that you may not see the Sun nor the Moon as long as you are not married to me. I conjure you that you marry me within no more than eight days, lest I appeal to other spells more powerful than this. Luzbel, Belzebuth, Astaroth, strengthen my desire and make N. be subject in body and soul to me.

Once all this is carried out and the person enchanted, they will not have a moment of rest while they are not with the person who carried out the spell. If later you do not wish to join in love with the person that you have enchanted, you must burn the object that produced the spell.

7.19 Another Formula to Have Love

Kill two bats, one male and one female, so that you can take advantage of their blood, which you will then mix with a few drops of the spirit of sal ammoniac, putting all this in a glass jar of

[46] Also known as Maria Padilha, a goddess-queen of transgression, sexuality, and feminine magical power in the Central and South American tradition of Quimbanda. She is based on the historical figure Maria of Portugal, husband to the 14^{th} century King of Castella, Peter the Cruel.

comfortable size so that you can always carry it in your pocket. When you wish to enchant a young woman or man, all you need to do is give the contents of the bottle to them to smell.

7.20 A Spell that Can Be Done with Criminals Caught in a Cemetery or in the Atrium of a Church

Take three clumps of mallow, carrying them with you and placing them under your mattress of the bed where you will say the following words upon awakening after sleeping all day:

> N., just as this mallow was taken in the cemetery and are placed beneath me, so too will you remain my prisoner by the power of Lucifer and of magic, and only when the corpses of the cemetery of the church see and find this mallow, that grew by the virtue of their graces, will you be able to leave me.

These words must be repeated with strength of will for nine consecutive days in order to produce the desired effect.

8 Pious Reader, a Necessary Explanation

The Book of Saint Cyprian and Saint Justina

The Words of Saint Cyprian

I declare that this book has shown me true wisdom, achieving with its study an absolute dominion over all of creation.

Here ends the Book of Saint Cyprian and Saint Justina

Having happily reached the end of this work, I consider it a duty to express that I have tried where possible to gird my translation to the spirit and letter of the original German. There are, however, some cabalistic words that are completely unknown to me, which I have tried to interpret looking for a relationship to the ones in earlier and later works. It must be borne in mind that this is a very old work, written in a much different manner than the modern German language.

I must not conclude this discussion without expressing my surprise to find that a written work apparently by infernal spirits can also offer treatments of adoration and respect of celestial spirits. This shows that nothing exists that is not subject to Divinity, whose arcane secrets are those that we cannot begin to describe.

The text also goes on to include some references relating to modern science which were written in the margins, and I have not thought it appropriate to suppress them, since they appear to be useful knowledge.[47]

[47] No such references exist in the source text, though the text intermingles many aspects of relatively modern science and philosophy with grimoire material.

A Supplementary Prayers

A.1 The Lord's Prayer

Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done on earth as it is in heaven.
Give us this day our daily bread;
and forgive us our trespasses
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever.
Amen.

A.2 Glory Be

Glory be to the Father,
and to the Son,
and to the Holy Spirit:
As it was in the beginning,
both now, and always,
and to the ages of ages.
Amen.

A.3 Hail Mary

Hail, Mary! Full of grace,
The Lord is with thee;
Blessed art thou among women, And blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God,
Pray for us sinners,
Now, and at the hour of our death.
Amen.

A.4 Kyrie

A.4.1 Greek

Kyrie eleison,
Christe eleison,
Kyrie eleison.

A.4.2 English

Lord, have mercy on us.

Christ, have mercy on us.
Lord, have mercy on us.

A.5 Trisagion

A.5.1 Greek

Hagios ho Theos,
Hagios Ischyros,
Hagios Athanatos,
Eleison imas.

A.5.2 Latin

Holy God,
Holy Strong,
Holy Immortal,
Have mercy on us.

A.6 The Creed of the Faith

A.6.1 The Apostles' Creed

I believe in God,
the Father almighty,
Creator of heaven and earth,
and in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried;
he descended into hell;
on the third day he rose again from the dead;
he ascended into heaven,
and is seated at the right hand of God the Father almighty;
from there he will come to judge the living and the dead.
I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and life everlasting.
Amen.

A.6.2 The Nicene Creed

I believe in one God,
the Father almighty,

maker of heaven and earth,
of all things visible and invisible.
I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made, consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit was incarnate of the Virgin Mary,
and became man.
For our sake he was crucified under Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.
I believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored and glorified,
who has spoken through the prophets.
I believe in one, holy, catholic and apostolic Church.
I confess one Baptism for the forgiveness of sins
and I look forward to the resurrection of the dead
and the life of the world to come.
Amen.

A.7 Salve Regina

A.7.1 Latin

Salve, Regina, Mater misericordiae,
vita, dulcedo, et spes nostra, salve.
Ad te clamamus exsules filii Hevae,
Ad te suspiramus, gementes et flentes
in hac lacrimarum valle.
Eia, ergo, advocata nostra, illos tuos
misericordes oculos ad nos converte;
Et Jesum, benedictum fructum ventris tui,
nobis post hoc exilium ostende.
O clemens, o pia, o dulcis Virgo Maria.

Ora pro nobis, sancta Dei Genitrix;
Ut digni efficiamur promissionibus Christi.

Omnipotens sempiterne Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum filii tui habitaculum effici mereretur, Spiritu Sancto cooperante praeparasti: da, ut cuius commemoratione laetamur; eius pia intercessione, ab instantibus malis, et a morte perpetua liberemur. Per eundem Christum Dominum nostrum. Amen.

A.7.2 English

Hail, holy Queen, Mother of Mercy,
hail our life, our sweetness and our hope.
To thee do we cry, poor banished children of Eve;
to thee do we send up our signs,
mourning, and weeping in this vale of tears.
Turn, then, most gracious advocate,
thine eyes of mercy toward us;
and after this our exile,
show unto us the blessed fruit of thy womb, Jesus.
O merciful, o loving, o sweet Virgin Mary.

Pray for us, o holy Mother of God;
That we may be made worthy of the promises of Christ.

Almighty, everlasting God, who by the cooperation of the Holy Spirit did prepare the body and soul of the glorious Virgin-Mother Mary to become a dwelling-place meet for Thy Son: grant that as we rejoice in her commemoration, so by her fervent intercession we may be delivered from present evils and from everlasting death. Through the same Christ our Lord. Amen.

B Magical Background and Explanations

Neither the Cipriano nor Ciprianito were written in isolation, but continued the legacy of the Solomonic and magical grimoire traditions of Western and European magic. Many of these influences are shown directly or indirectly in the text, at times borrowing content from older sources or offering variants thereof. This appendix will clarify some aspects of the material presented in the Cipriano to more fully understand where it came from and how it developed.

B.1 On Holy and Infernal Names

The Cipriano gives a small set of angelic seals for ten angels, listed as Adonay, Eloim, Jehovam, Mitraton, Azrael, Astroschio, Eloy, Milech, Ariel, and Zenaoth. Further, several of the prayers in the Cipriano and Ciprianito reference these names as "angels of light" or of heavenly powers beside or in addition to God. However, many of these names are distinctly non-angelic and refer to epithets or holy names of God from the Jewish and grimoire tradition, some going back to classical Mediterranean magical texts or ancient biblical sources. Their seals, similarly, largely come from other texts in the grimoire tradition, usually associated with other spirits. These names and seals as given in the Cipriano are illustrated in figure 10

Adonay Name from Hebrew "Adonai", meaning "My Lord". Seal from that of the spirit Aratron, Olympic spirit of Saturn from the Arbatel.

Eloim Name from Hebrew "Elohim", meaning "God". Seal is corrupted from that of the spirit Bethor, Olympic spirit of Jupiter.

Jehovam Name from Hebrew "Yahweh" or "Jehovah", the Tetragrammaton. Seal from that of the spirit Phaleg, Olympic spirit of Mars from the Arbatel.

Mitraton Name is a variant of the scribe of God and angel of the sphere of the Prime Mover, Metatron. Seal from that of Och, Olympic spirit of the Sun from the Arbatel.

Azrael Name is that of the angel of death, Azrael, an actual angel, often seen to be that of Death. Seal from that of Hagith, Olympic spirit of Venus from the Arbatel.

Astroschio Name from Astrachios, a spirit from the Grimorium Verum, used in a prayer before ritual. Seal from that of Phul, Olympic spirit of the Moon from the Arbatel.

Eloy Name from Hebrew "Eli", meaning "my God". Seal of unknown origin.

Milech Name from Hebrew epithet of God "Melekh", meaning "king". Seal of unknown origin.

Ariel This name may either be from the Hebrew "Auriel" or "Ariel", which are unusual in this set of names since these actually do refer to angels. The former name, Auriel, literally means "light of God", and is often considered to be the archangel presiding over the element Earth and the guardian at the gates of the Garden of Eden. The latter, Ariel, literally meaning "lion of God", may refer to the same angel, though Cornelius Agrippa notes that Ariel is a distinct spirit who presides over the forces of Earth rather than controlling the entire elemental activities of Earth. Seal of unknown origin.

Figure 10: Angels and their seals in the Cipriano

Zenaoth Name from Hebrew epithet of God "Tzabaoth", meaning "[heavenly] hosts". Seal of unknown origin.

One major source for finding angelic names is from the Ciprianito, which contributes the *responsos*, translated in 4 as "prayers for the dead" but also in a sense meaning "dirges". The Novena of Saint Cyprian and Saint Justina lists three angelic names at the end of each of the prayers for the days of the week without explanation or source. However, many of the names appear in older and more well-known grimoires, such as the Heptameron of Pietro d'Abano, the Sworn Book of Honorius, the Arbatel, and the Three Books of Occult Philosophy of Heinrich Cornelius Agrippa von Nettesheim. Below is a list of the proposed sources for these angelic names, along with a derivation showing how they appear in the source text compared to how they appear in the Novena.

Sunday Heptameron: the angels ruling on Sunday.

- Michael → Michael
- Dardiel → Dardiel
- Huratapel → Huratapel

Monday Sworn Book: angels ruling over the forces of Venus.

- Hanahel → Hanahel
- Raquyel or Raquiel → Raquiel
- Salguyel → Saquiel

Tuesday Heptameron: several angels of different ranks presiding over Friday.

- Sarabotes or Sarabrotes (angel of the air) → Sarabotes
- Abalidoth (minister) → Abaídot
- Chedusitaniel (angel in the East) → Chedusita

Wednesday Agrippa: names of God corresponding to the numbers of Mercury.

- Asboga → Asboga
- Din → Diú
- Doni → Dorni

Thursday Agrippa: names of God corresponding to the numbers of the Moon.

- Elim → Elim
- Elim → Elim
- Hod or perhaps Chashmodai → Hoch

Friday No one source, but likely taken from lists of planetary and zodiacal angels from Agrippa.

- Gabriel (angel over the Moon) → Gabriel
- Samael or Camael (angel over Mars) → Samuel
- Zuriel (angel over Libra) → Zuriel

Saturday Arbatel: names of the Olympic Spirits of Saturn, Jupiter, and Mars.

- Aratron → Aratron
- Bethor → Bretct
- Phaleg → Phaleg

A final example of angelic names is used in the ritual "For a Woman to Know Her Husband" given in 6.5, where the ritual calls upon "Bulideth Ansaibe". This, as well as the Latin prayer it occurs, in, is corrupted; a better version of the prayer found in another grimoire has these names listed as "Baalibeth Assaibi Abumastith" or "Baalibeth Assaibi Abumasith". These names come from the Heptameron, where they may be found as "Abumalith, Assaibi, Balidet" as the ministers presiding over Saturday.

In contrast to the holy and angelic names presented above, the Cipriano also makes use of demonic or infernal names. Several of the rituals presented in 6 and 7 use such names in their rituals:

Luzbel A variant of the name "Lucifer", which also appears in the text.

Belzebuth A corruption of the name "Beelzebub", sometimes seen as another name for the Devil, at other times seen as a prince of Hell or part of an unholy trinity with Lucifer and either Leviathan or Astaroth.

Astaroth A frequently-seen demon, especially popularized by the demon's entry in the Goetia of the Lemegeton, or the Lesser Key of Solomon.

Other names of power, whether holy or infernal, are given in the omitted sections of the Cipriano that deals with talismans and other magical operations that are otherwise accounted for in other texts such as the Key of Solomon, Lemegeton, and Grimorium Verum. However, as they are not included in this translation, their analysis is omitted here.

B.2 On the Blessing of Water

The ritual for blessing water given in 3.3 appears to be the same in A.E. Waite's *The Mysteries of Magic* (1897) given in part V, chapter I, on working with elemental spirits in conjuration. This ritual is unusual in that it mingles ash with holy water, and Waite states that this and all the other rituals in part V of his book comes from Eliphas Levi's *Transcendental Magic: Its Doctrine and Ritual*, published in two parts in 1854 and 1856, and translated as one work by Waite in 1896. There, in chapter 4 of the second part of *Transcendental Magic*, he gives nearly the same ritual in English:

> Water is exorcised by imposition of hands, breathing, and speech ; consecrated salt, and a little of the ash which remains in the pan of incense, are also mingled with it. The aspergillus is formed of twigs of vervain, periwinkle, sage, mint, ash, and basil, tied by a thread taken from a virgin's distaff, and provided with a handle of hazelwood from a tree which has not yet fruited; the characters of the seven spirits must be graven thereon with the magic bodkin. The salt and ash must be separately consecrated, saying:

Over the Salt

> May wisdom abide in this salt, and may it preserve our minds and bodies from all corruption, by Hochmaël, and in the virtue of Ruach-Hochmaiël! May the phantoms of Hyle depart herefrom, that it may become a heavenly salt, salt of the earth and earth of salt, that it may feed the threshing ox, and strengthen our hope with the horns of the flying bull! Amen.

Over the Ash

> May this ash return unto the fount of living waters, may it become a fertile earth, and may it bring forth the tree of life, by the Three Names, which are Netsah, Hod, and Jesod, in the beginning and in the end, by Alpha and Omega, which are in the spirit of AZOTH! Amen.

Mingling the Water, Salt, and Ash

> In the salt of eternal wisdom, in the water of regeneration, and in the ash whence the new earth springeth, be all things accomplished by Eloïm, Gabriel, Eaphael, and Uriel, through the ages and seons! Amen.

Exorcism of the Water

> Let there be a firmament in the midst of the waters, and let it divide the waters from the waters; the things which are above are like unto things which are below, and things below are like unto things above, for the performance of the wonders of one thing. The sun is its father, the moon its mother, the wind hath carried it in the belly thereof; it ascendeth from earth to heaven, and again it descendeth from heaven to earth. I exorcise thee, creature of water, that thou mayest become unto men a mirror of the living God in His works, a fount of life, and ablution of sins.

The astute reader will note the references to Genesis 1:6 and to several of the verses of the Emerald Tablet of Hermes Trismegistus. Further, Levi's characteristic use of particular names of the sephiroth from the qabbalistic Tree of Life are present, namely those associated with Venus (Netzach), Mercury (Hod), and the Moon (Yesod), along with the qabbalistic word Azoth, meaning quintessence or aether.

Although biblical, Hermetic, and qabbalistic references individually lend the text some weight, this is likely a comparatively recent invention by Levi rather than something handed down from the Infernal Goat and Red Dragon, as Sufurino might claim, or from the late classical and early medieval Europe traditions of magic. Given that this ritual is present only in the only-recently published Ciprianito, which even has a depiction of the Hierophant card from the Thoth Tarot deck adorning on its May 2006 cover, I am inclined to think that this ritual and perhaps many of its surrounding ones are late additions to the Cyprianic tradition, and even then only in abbrebiated forms.

However, there are some parallels in other ecclesiastical traditions, such as that of the Catholic Church, where they mix coal ash with holy water, wine, and oil at the consecration of a major church

or cathedral, and commonly called "Gregorian water" after Pope Saint Gregory I, who prescribed the ritual. The use of ash in the creation of holy water is not wholly without precedent, but there are few similarities beyond the creation of Gregorian water and that of this type of blessed water in the Cipriano. The two rituals are likely separate and unrelated to each other.

B.3 On Tools of Magic

The Cipriano in part I, chapter 2 ("On the Instruments that are Necessary in the Magical Arts") describes the many magical tools used in the rituals that follow in this part of the book. These include the white-handled knife, black-handled knife, sword, poinard, lancet, needle, staff, quill, magic wand, marvellous staff, dagger, hook, and boline, and are shown as in the Cipriano in figure 11. Various prayers are used to consecrate the tools, usually after or during washing the tools in a mixture of animal blood and plant juice. In large part, these tools are taken almost verbatim from one of the most well-known magical texts of Renaissance Europe, the Clavicula Solomonis or "Key of Solomon". The similarities between the two texts are more than strong, especially considering the use of many of the same pentacles later on in the Cipriano that are also present in the Clavicula Solomonis. However, the two texts are not identical, and the Cipriano differs in some ways from the Clavicula in how the magician is to consecrate the tools.

The ritual against hail and hurricanes given in 3.11 references the use of the "white-handled knife" to draw crosses in the air towards the four directions. This references the particular magical knife given in the Cipriano, along with many of the other magical tools. The Cipriano gives these instructions to consecrate the white-handled knife:

> In the day of Jupiter, which is Thursday, and when the Moon is full on the horizon, make a new steel knife which has not been used for any purpose, and put it on fire three times. This done, the knife is to be placed above a solution, prepared for this purpose, of the animal mole and juice of the aromatic plant called pimpernel. Both the mole and the plant are to be caught during the full moon in the day and hour of Thursday,[48] crushing the juice of the plant and drawing blood from the mole in that day and time to prepare the solution when the Moon is above the horizon. To wash the steel with the aforesaid preparation, cut a handle of horn from a white goat, which will be prepared just before all this, so that the knife may have its necessary virtue.
>
> When you have completed the operation of fixing the handle onto the knife, say the following conjuration:
>
> > I conjure and command you, o instrument, so that you may serve me in my works of the Art by the virtue and influence of the planet Jupiter in whose hour you are made; by the virtue of the elements, precious stones, herbs, snow, hail, and wind. It is my desire that you possess all the precious virtues so that I may make those works that I intend to do with assured truth.
> >
> > I invoke you in my work, o superior spirits, that you will respond to the names of Damahu, Lumech, Gadal, Pancia, Valoas, Marod, Lamidoc, Ancretán, Mitran, and Adonay, so that you may help me in all the works that I intend to accomplish so as to obtain the knowledge of the sciences that you possess and whose "first step" I give in this solemn hour.

[48] Likely an error; read "Jupiter".

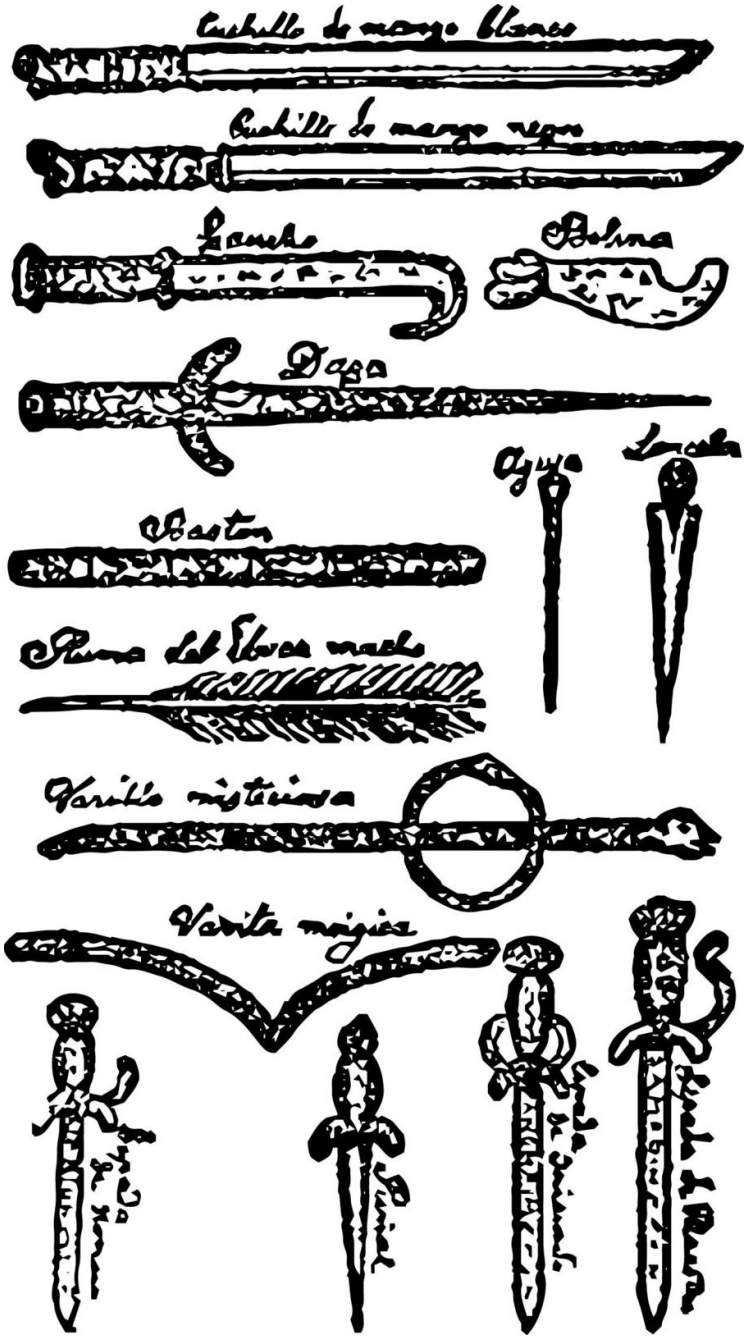


Figure 11: Diagram of tools in the Cipriano

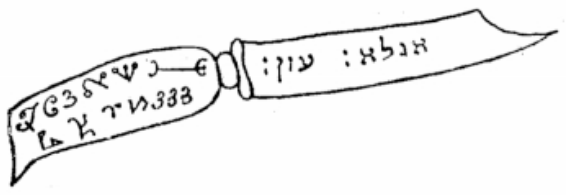


Figure 12: Diagram of the white-handled knife in the Key of Solomon

> This done, keep the knife in a long red silk pouch and perfume it with powdered rose and lily of Florence, keeping it safe for when it is to be used.

The Key of Solomon has this to say about the knife and its consecration in chapter 8 of book II:

> The knife with the white hilt should be made in the day and hour of Mercury, when Mars is in the sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the characters shown (see figure 12). Afterwards perfume it with the perfumes of the Art.
>
> With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On . Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

Further, in chapter 18 of book II, the Key of Solomon gives the following instructions on consecrating the iron needle and other metal tools for use in magical operations:

> In many experiments it is necessary to use certain tools, such as a needle for sewing or pricking, or other needs. It should be prepared starting on the day and hour of Jupiter, making the needle, or other instrument, and not finished in that hour, but in the day and hour of Venus. And afterwards when finished, say over it this conjuration:
>
> > I conjure thee, O needle (or other instrument), by God the Father almighty, by the virtue of the heavens, of the stars, and of the angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things where I shall use thee; through God the creator of the ages, and emperor of the angels. Amen.
>
> Afterwards repeat these Psalms: 3, 7, 9, 10, 42, 60, 51, 130.

Perfume it with the perfumes of the art, and sprinkle it with exorcised water, wrap it in silk, and say:

> Dani, Lumech, Agalmaturod, Gediel, Pani, Caneloas, Merod, Lamidoc, Baldoc, Anereton, Metraton, Tuancia, Compendon, Lamedon, Cedrion, On, Mytrion, Anton, Syon, Spisson, Lupraton, Gion, Gimon, Gerson, Agla, Aglay, Aglaod, Agladiameron, angels most holy, be present for a guard unto this instrument.

The parallels between the Solomonic and Cyprianic methods of consecrating the white-handled knife are very related, with the Cyprianic method originating from Solomonic literature. The other tools are described in similar ways:

- The poinard, lacent, and needle all use the same method of consecration in the Cipriano, using the blood of a mole and juice of pimpernel on the day of Mercury (Wednesday), and making a handle out of black goat horn. The Key of Solomon says that these are to be made on Wednesday with the blood of a magpie and juice of dog's mercury (*Mercurialis perennis*).
- The sword and dagger of the Cipriano is to be made on the day of Mars (Tuesday) in the sign of Capricorn with the moon full and above the horizon, and using the blood of mole and juice of pimpernel. The Key of Solomon that one is to make the swords in a day and hour of Mercury and only needs to be suffumigated in incense. The Cipriano alludes to the fact that the master magigian and his disciples should have separate swords of different designs, but gives no indication of what the designs should be; the Key of Solomon makes this explicit.
- The black-handled knife in the Cipriano is to be made on the day of Saturn (Saturday) in the same way as the white-handled knife, using the blood of a black cat instead of a mole and using the horn of a black ram instead of a goat for a handle. The Key of Solomon says that the black-handled knife should be made in both the day and hour of Saturn using the blood of a black cat and juice of poison hemlock.

The consecration of the quill pen in the Cipriano is missing from the consecration of tools in the Key of Solomon, but is reminiscent of the rituals in the Key for creating a quill pen from a male gosling and from bleeding winged animals. The Cipriano also gives consecration instructions for magical clothes; with the exception of the hat and cape of the magician, which are to be made of black cloth instead of white, the instructions are virtually identical.

The Cipriano also gives consecration instructions for three wooden instruments: a rod, a wand, and a "marvelous rod", while the Key of Solomon only gives instructions for a staff and a wand which use the same design and consecration, differing only in size. The marvelous rod of the Cipriano is the tool that the Key of Solomon has no parallel for in its construction, and calls for a rod about four feet in length in the form of a snake, its head on the top with its mouth open and with its tail on the bottom. After making a circle with the wand, marked out by a length of white ribbon, one is to sacrifice a white lamb and invoke God in a prayer that references to the Exodus of the Jews from Egypt.

B.4 On Magical Talismans

One section omitted in this translation of the Cipriano deals with the creation of "ordinary talismans", which are noted to be "the most common and usual" and of less importance than the "truly

special" talismans and amulets such as the Red Dragon, the Ring of Solomon, and so forth. These talismans are taken from the Key of Solomon in its section on pentacles, planetary talismans with specific biblical verses and images engraved onthem for a specific purpose. However, the Cipriano does not preserve these talismans well, nor does it give a full list of all the talismans or designs for each of the talismans that it enumerates. Of the talisman designs that are shown in the Cipriano, the talisman designs in the Cipriano come from the following pentacles from the Key of Solomon:

- Fifth Pentacle of Saturn → First Talisman of Saturn
- Seventh Pentacle of Saturn → Second Talisman of Saturn
- First Pentacle of Jupiter → Talisman of Jupiter
- Sixth Pentacle of Mars → Talisman of Mars
- Seventh Pentacle of the Sun → First Talisman of the Sun
- Third Pentacle of the Sun → Second Talisman of the Sun
- Third Pentacle of Mercury → Talsiman of Mercury
- Third Pentacle of Venus → Talisman of the Moon

The designs of the talismans given in the Cipriano are given in figures 13 through 18, along with their Solomonic originals.

Oddly, no talisman designs are given for Venus, though the Cipriano states that "to Venus are dedicated five talismans of the color green". Further, the Cipriano states that Saturn has seven talismans while only giving the two most important ones, according to the author of the Cipriano; Jupiter has seven, though only giving one; Mars has six, showing only one; the Sun has seven, showing two; Mercury has five talismans, showing only one (with the exception of the "great and unique talisman" described below); and the Moon is given six talismans, showing only one. The Moon is the only talisman given whose equivalent in the Key of Solomon is ascribed to another planet, in this case Venus.

The beginning of the section on the Solomon-style pentacles begins with the depiction of the "grand and unique talisman", dedicated to Mercury, and made from green and red metal, which serves to protect one pure of heart against the dangers of the world and makes spirits obey one in everything. The design is different from anything in the Key of Solomon, but bears faint resemblance to the Seal of God from the Sworn Book of Honorius and John Dee's Sigillum Dei Aemeth.

Generally speaking, these "common" talismans are presecribed more-or-less the same powers as their Solomonic equivalents. The usual warnings are given in a final note on this section of talismans, exhorting the reader to be worthy of the gifts that the talisman bestows, that the power of the talisman is changed by the qualities and virtues of those who possess it, that one should be modest and virtuous to use a talisman properly, and that they should be made of the proper metals for the proper planets, or those of a similar color.

Two other talismanic designs are given in the section on necromancy: one as a "divine talisman" and the other as a "circle for the consecration of talismans". The former is the design of a sacred seal found in Cornelius Agrippa's third book, chapter 11, containing a 4×4 grid of Hebrew ketters forming a magic square of names of God, circumscribed by those same four names; this is only one side of such a talisman, though the reverse side is not given in the Cipriano; further, the Hebrew

lettering is corrupted and largely unreadable. The consecration circle, on the other hand, is based on the consecration circles described in the Key of Solomon. Figure 19 shows these other talismanic designs.

B.5 On Other Sections of the Cipriano

The majority of the text from the Cipriano, along with the sections of the Ciprianito that the Cipriano lacks, has been translated and presented in the current text. However, there are large portions of the Cipriano that were left untranslated due to their significant overlap with other well-known grimoire texts.

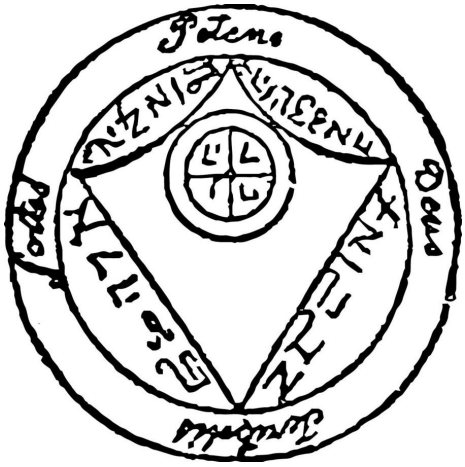
- The Cipriano begins with a section on magic generally, beginning with the basics of magic and the tools and clothing used in magical ritual. This proceeds into rituals used in ceremonial magic, planetary days and hours, and several experiments of magic, along with a lengthy section on various talismans; although the text on "special" talismans have been translated, those on planetary talismans were not. All of this text appears to be a minor variation on the Key of Solomon, differing only slightly in technique and constituting the bulk of the same information.

- Following the section on talismans and amulets is a long section on invcations, pacts, and exorcisms, which is formed from a cross between the Key of Solomon, the Grimorium Verum, and various bits of angelological and demonological information, such as angelic and demonic hierarchies, seals of various angels and demons, the number of followers and legions each spirit has under them, other types of spirits including gnomes, and a lengthy back-and-forth dialogue called the "Grand Invocation to the Spirits with whom One Desires a Pact, an Extract from the Great Key of Solomon", which is actually from the Grand Grimoire. Most of this information is taken from the Grimorium Verum or Grand Grimoire, though several of the exorcisms at the end of the section are precisely those found in the Ciprianito, some of the very few rituals that actually invoke Saint Cyprian by name in the Cipriano.

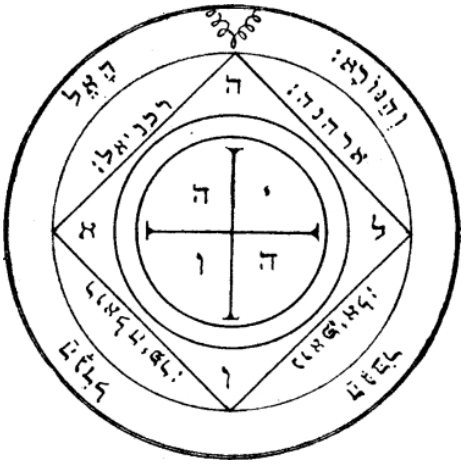
- "The Red Dragon and Infernal Goat" follows, including a vignette between Moses and the Pharaoh, basic astrological and alchemical information, and a table of lucky and unlucky days. Much of this is common knowledge to magicians or is taken from the Grand Grimoire.

- "The Black Hen", most of which is a dialog between Jonas Sufurino and his hellish companions, along with some text about the magical qualities of the eponymous bird. Following the Black Hen is long list of various sorceries, which are translated in this text.

- "The Grand Grimoire, or the Pact of Blood", which begins the same way as the grimoire itself does, along with descriptions of the magic wand or "blasting rod", though it contains a long dialogthough it contains a long dialog between Saint Cyprian



(a) First Talisman of Saturn

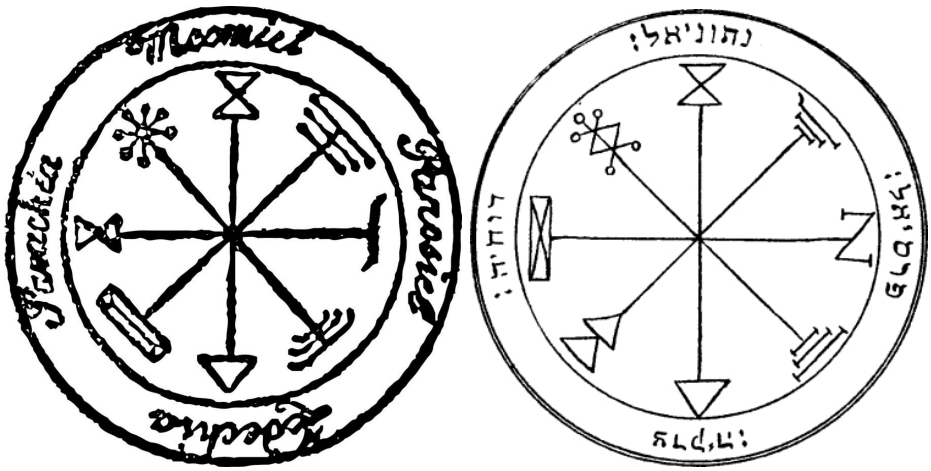


(b) Fifth Pentacle of Saturn

(c) Second Talisman of Saturn

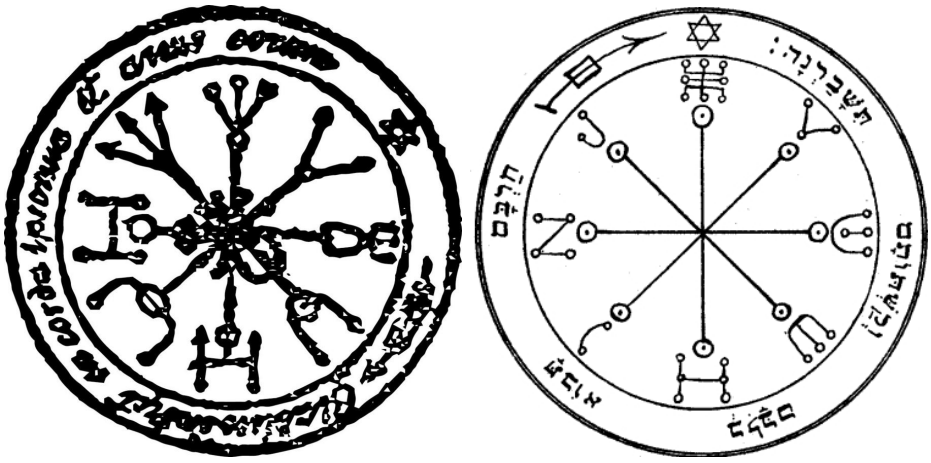
(d) Seventh Pentacle of Saturn

Figure 13: Comparisons of the Saturn talismans in the Cipriano with their Solomonic equivalents.



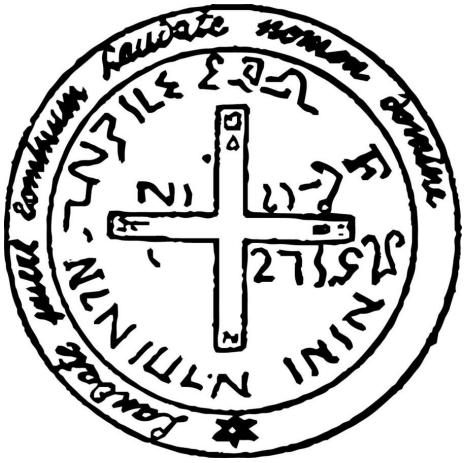
(a) Talisman of Jupiter (b) First Pentacle of Jupiter

Figure 14: Comparison of the Jupiter talisman in the Cipriano with its Solomonic equivalents.



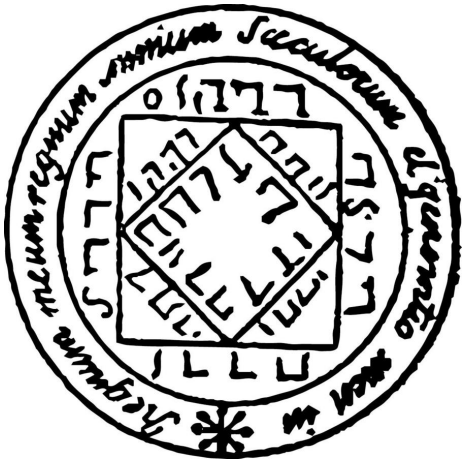
(a) Talisman of Mars (b) Sixth Pentacle of Mars

Figure 15: Comparison of the Mars talisman in the Cipriano with its Solomonic equivalents.



(a) First Talisman of the Sun

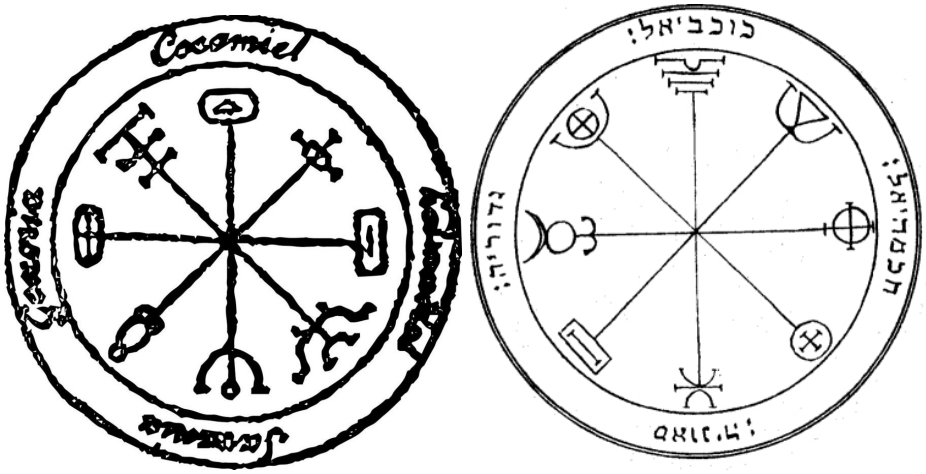
(b) Seventh Pentacle of the Sun



(c) Second Talisman of the Sun

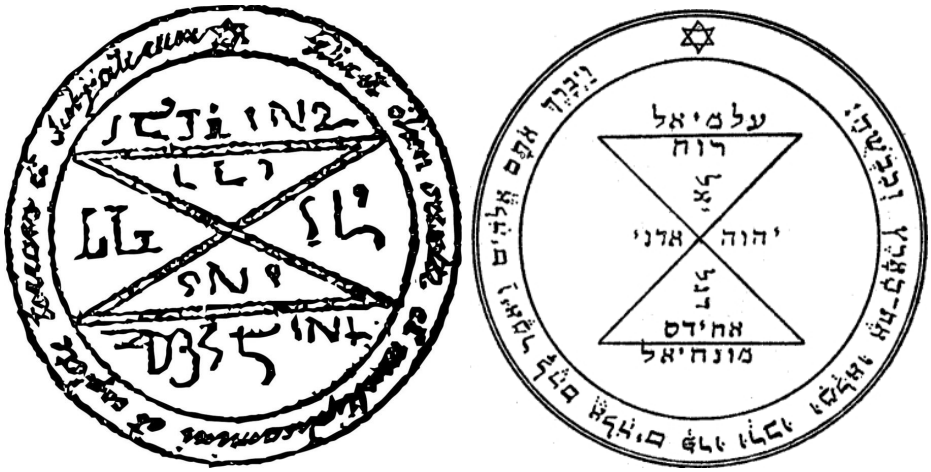
(d) Third Pentacle of the Sun

Figure 16: Comparisons of the Sun talismans in the Cipriano with their Solomonic equivalents.



(a) Talisman of Mercury (b) Third Pentacle of Mercury

Figure 17: Comparison of the Mercury talisman in the Cipriano with its Solomonic equivalents.

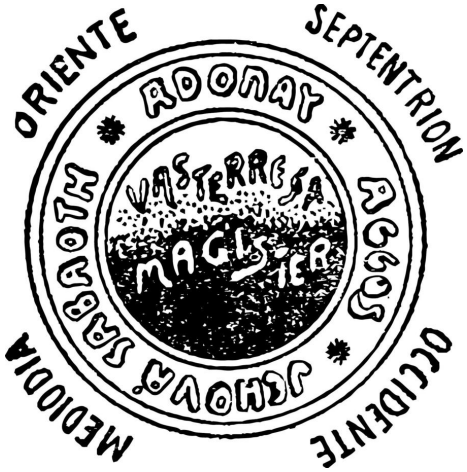


(a) Talisman of the Moon (b) Third Pentacle of Venus

Figure 18: Comparison of the Moon talisman in the Cipriano with its Solomonic equivalents.

(a) Divine Talisman

(b) Unique Talisman



(c) Consecration Circle

Figure 19: Other talismanic designs in the Cipriano

About the Author

Meaning "many appearances", polyphanes is a practicing magician primarily in the currents of Renaissance Hermetic as well as classical Greek and Hellenic Egyptian magic. He specializes in the arts of divinatory geomancy and angelic theurgy, but has occult interests ranging from paranormal investigation to subtle energy technology. When not performing arcane rituals, polyphanes can often be found at his day job as a software engineer for the government, doing divination at the local spirituality store, or writing for his blog *The Digital Ambler*. He can be reached at `polyphanes@gmail.com`.